

Church Catechism

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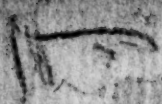
EXPLICATION

OF THE

Church Catechism.



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EXPLANATION

Church Catechism

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OF THE

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Church Catechism

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EXPLICATION
OF THE
Church Catechism.

WITH
A Morning and Evening PRAYER,
For the USE of the
PARISH of CLIFTON-CAMPVILLE,
STAFFORDSHIRE.

G. M. R. Watkins



BIRMINGHAM:

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Walsall. M.DCC.LXI.

AN
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OF THE
Church Catechism.

WITH
A Morning and Evening Prayer.

For the USE of the

PARISH of ST. MARTIN'S

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WELL. MDCCLXI.



sons to receive Instruction, when
they are of an Age capable of it.

I likewise find it often too great a
READER.
Duty of the Day.

HE following EXPLICA-
TION is designed chiefly
for the Use of those un-
der my CARE, when I can speak
to them no more; and to supply
at present, in some Measure, what
is wanting in me to expound every
LORD'S DAY, a Portion of the
CATECHISM, so as that the whole
may be finished within the Year. I
am discouraged from pursuing this
Method

TO THE READER.

Method with Constancy, by the general Neglect of sending young Persons to receive Instruction, when they are of an Age capable of it. I likewise find it often too great a Fatigue to EXPOUND after the other Duty of the Day.

AMONG the numerous Expositors upon our CHURCH CATECHISM (and some of them of great Name) most, I think, are either too voluminous, or difficult in some Parts, to be of general Use to young Persons, especially those of meaner Education: And some on the other hand, too compendious to answer the Design of an EXPOSITION. I have endeavoured

TO THE READER.

voured at something like a due Medium between both Extremes. Above all I have been careful to avoid unmeaning or absurd Expressions; and Imaginary Proofs from Scripture, which are no Proofs. The intelligent Reader will see an Instance or two of that sort. Our CHURCH CATECHISM, though (as the rest of our publick Offices) truly excellent in the main, yet in a few Particulars, is obscure and faulty. I have made considerable Use of one Expositor,^(a) consulting some others occasionally. And the Reader may see that good Part of this Exposition, is rather an Abstract than a Composition wholly New. My Aim was to write a plain Exposition

(a) D^r Clarke

suited

TO THE READER

suited to most Capacities, containing
without Tediouſness, what I thought
needful to be Explained, as of ge-
neral Use to Christians. And I have
some hopes that, among the many
Books designed to promote Christian
Knowledge and Practice, this small
Tract, by the divine Blessing, may
be a Means to that End.

R. W.

Church Carelessness.

3

The

The Catechism consists of five Principal Parts.

I. The Christian Covenant.

II. The Christian Faith.

III. The Christian obedience.

IV. Prayer.

V. The Sacraments.

Part first of the Christian Covenant.

Q. *What is your Name?*

A. N. or M.

The giving of a Name at Baptism, called our Christian Name, because we are then dedicated to Christ, and admitted into his Church, is fully designed for a constant memorial of our duty, that our very Name should remind us of our Christian profession.

Q. *Who gave you this Name?*

A. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, of the Child of God, and an Inheritor of the Kingdom of Heaven.

To be a Member of Christ, is to belong to Christ, or to be a member of his mystical Body the Church, of which Christ is the Head. *We are the Body of Christ and Members in particular.* 1 Cor. xii.

27. — The Church, which is his Body. Eph. i.

22, 23. — Christ is the Head of the Church.

Eph. v. 23. As any member, when cut off from the natural Body, has no Life, so a person separated from the Church, has no Life.

ated from *Christ*, has no *Spiritual Life* abiding in him, no title to eternal Life, which is the gift of God, thro' *Christ*. The divine goodness was pleased to admit even sinners to the *Heir of Salvation* upon the gracious *Covenant of Faith and Repentance*: of which *Covenant Christ* is the Mediator that is, in regard of his merits. God accepts of his Mediation or Intercession for the pardon and Salvation of all true Penitents. Hence *Christ* is the Head of the Church, of all sincere Christians whosoever dispers'd, who profess his Religion, and obey his commands.

H. The Second Blessing to which a person is admitted at Baptism is that he is made the Child of God. In one sense all men are Children of God, as they receive their being from Him. But here the meaning is, a Child of God by special Grace and Adoption. To have received the Spirit of Adoption whereby we cry, *Abba, Father*. Rom. viii. 15. *We are the Children of God by Faith in Jesus Christ*. GAL. iii. 26. By Sin we become estranged from God, and objects of his wrath, but by true Repentance through the Mediation of *Christ*, we are restor'd to his Favour. Henceforth therefore we are no more Servants, but Sons. GAL. iv. 7. This is, God requires of us no hard or burdensome services, with the severity of a rigorous Master, but only a reasonable obedience, with the Indulgence of a kind Father, who considereth our Infirmities, and will not be

submit to what is done amiss. And graciously forgives us our Sins upon Repentance and Amendment.

The Third Privilege to which a Person is admitted by Baptism, is, that he is made "an Inheritor of the Kingdom of Heaven." Or is entitled to the Kingdom of Heaven in Consequence of his being a Child of God. And if Children then Heirs; Heirs of God, and Joint-Heirs with Christ. ROM. viii. 17. See GAL. iv. 7. TIT. iii. 5. To this glorious Inheritance we become entitled by Baptism, if we fulfil the Conditions of the Baptismal Covenant, by Faith and sincere Obedience to the Laws of the Gospels; and Walk worthy of God who hath call'd us unto his Kingdom and Glory. 1. THESS. ii. 12.

As to the Heathen world to whom the Gospel was never preached, nor Baptism administered, of them we have no warrant to determine any thing more than this, that in every Nation he that feareth God, and Worketh Righteousness, is accepted with Him, ACTS x. 35. For with Righteousness will he Judge the world, and the people with Equity, PSALM. xcvi. 10.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my Name, First, that I should renounce the Devil

and

the

“ Devil, and all his Works, the Pumps and Vanities
 “ of this wicked world, and all the Sinful Lusts of
 “ the Flesh. Secondly, that I should believe all the
 “ Articles of the Christian Faith. And Thirdly,
 “ that I should keep (God's Holy will and Com-
 “ mandments, and walk in the same all the days
 “ of my Life.”

In this Answer are contain'd the Particulars
 which our Sureties promis'd in our Name, when
 we could not answer for ourselves; on the per-
 formance of which in our own Persons when we
 come to years of understanding, we become en-
 titled to the Blessings promis'd in God's Part.
 In the Answer to the foregoing Question

The First Particular is, that we “ renounce the
 Devil and all his Works.” This renunciation is to
 forsake, detest or abhor, and by the works of the
 Devil is meant all Sin and Wickedness. For this
 purpose the Son of God was manifested, that he
 might destroy the works of the Devil. John iii.

8. The Devil was the first Author of Sin, and
 is still the great Tempter to it. (see GEN. iii.
 MATTH. iv.) But there are particular
 Sins, distinct from the Vanities of the World,
 and the Lusts of the Flesh, which in a Singular and
 more eminent manner may be call'd the works
 of the Devil, which have a nearer resemblance
 of him. Such are Lying, and particularly deceiv-
 ing mankind with false doctrines. The Devil is

the first place (a) Murder, (b) Unjust
 War, (c) Persecution, (d) Pride, (e) Ma-
 lice, (f) False Accusation. (a) see JOHN viii.
 44: (b) Rev. xi. 7. xiii. 7. (c) Rev. xii.
 13. (d) 1 Tim. i. 6. (e) James iii. 14.
 15. (f) Rev. xii. 10.

Also Fornication, and all unlawful Arts, if
 they are not made Counterfeit only, yet be-
 ing gross cheats and lying Impositions, they are
 the Works of him who was a Liar and a deceiver
 from the beginning.

But the Bristle of all the Works of the De-
 vil, whereby true Religion is most directly op-
 posed and corrupted, is Idolatry; which is, pay-
 ing Religious worship to Idols, and next to that
 in worshiping the true God by Idols or graven
 Images.

II. We are to renounce the *Pomps and Van-
 ities of this wicked World*. The word *Pomps* in
 former times signified certain Heathen Shows and
 Processions, which were idolatrous, as having re-
 lation to their false Gods, and besides, were of-
 ten attended with Lewd Ceremonies. We are
 now to understand by the word, all such ambi-
 tious pursuits of Pre-eminence, Riches or Honours.

as are unsuitable to our Station, and unbefitting our Characters as Christians. To renounce these Poms is to act suitably to our Fortune or Condition, to aim at no higher figure than our Circumstances admit, to suppress all unmoderate desire of Worldly grandeur or distinction; and to refrain from Pride and Ostentation in the things that we enjoy. The Vanities of the World are Riches unjustly gotten, or profusely lavish'd in riotous Living; or persued with too Covetous desires. For they that will be rich, fall into temptation and a snare, and into many foolish and hurtful Lusts, which drown Men in destruction and Perdition. 1 Tim. vi. 9. Charge them that are rich in this World, that they be not high minded nor trust in uncertain riches, but in the living God, 17.

The wicked World, is not the World which God Created, for he pronounced every thing that he made to be good, Gen. i. 31. And Created Man in his own Image, 27. But Man fell from his Integrity and Innocence; and his Posterity, the far greater Part, have Corrupted themselves by many evil Inventions. And as the greater Part of Mankind is deprav'd and wicked; hence by an usual Figure or manner of speaking, putting a Considerable Part for the whole, the World is pronounced wicked. Love not the World, neither the things that are in the World; if any Man love the World, the love of the Father is not in him. For all that is in the World, the Lust of the

*the Flesh, the Lust of the Eyes, and the Pride of
Life, is not of the Father, but of the World.*

JOHN 8. 15, 16.

There are some entertainments, yet retained
in this Nation, which, tending to harden Men's
Hearts, and to debauch their manners, are pro-
perly rank'd among the Vanities of a wicked World;
such are the contests of Gladiators or Masters of
defence, where Life is perpetually hazarded and
often cast away, only for a Tryal of skill. And
likewise all barbarous and Cruel Sports, putting
Animals to long Pain, or lingering deaths, to en-
tertain a Savage and brutish pleasure, or from o-
ther motives not at all to the Credit of Men, of
Birth and Fortune, but a great Reproach to a
Nation professing either Humanity or Religion.
Under the Head of *Vanities*, are to be rank'd lewd
and immoral Plays or Entertainments, which in-
flame the Passions, and are Incentives to vice:
corrupting the minds, especially of young Persons;
and taking away by degrees that Natural Modesty
which is the security of Innocence and Virtue.

III. We are to renounce all the *sinful Lusts*
of the Flesh. Our natural Appetites or Inclina-
tions, tho' not evil in themselves, yet ought always
to be under the guard of Reason and the Law
of God: otherwise they are apt to grow to ex-
cess, and to tempt us to gratify them in unlawful
Instances.

Instances. We are to avoid the outward Act of Sin, and likewise to suppress the Inclination to it, and as far as we are able, all disorderly affections. —The works of the Flesh are manifest, which are these: Adultery, Fornication, Uncleanness, Lasciviousness—and such like: of which I tell you—that they who do such things shall not inherit the Kingdom of God. GAL. V. 19. —Let us cleanse ourselves from all Filthiness of the Flesh and Spirit, perfecting holiness in the Fear of God. 2 Cor. vii.

I have shown what the Baptismal vow engages us to renounce. 1. "The Devil and all his works" 2. "The Poms and Vanities of the World." 3. "All the Sinful Lusts of the Flesh."

Secondly. We are "to believe all the Articles of the Christian Faith; which are contained in the Creed."

Thirdly. We are "to keep God's holy will and Commandments, and walk in the same all the days of our Life." Which with the former Article, will be explained in its proper Place.

Q. **Do** thou not think that thou art bound to believe and to do as they have promised for thee?

A. Yes verily and by God's help so I will; and I heartily thank our Heavenly Father that he hath called me to this state of Salvation thro' Jesus Christ.

"*Christ* our Saviour, and I pray unto God to give
 "me his Grace, that I may continue in the same
 "unto my Life's end."

The reason why every Baptized Person, when
 he comes to years of discretion is "*bound to be-
 lieve and to do*" as others have promised for him,
 is, because at Confirmation he takes upon him-
 self the promise made for him at Baptism. Or
 if he never be Confirm'd, yet if he profess him-
 self a Christian, he, by that very Profession, takes
 upon himself the obligations of a Christian, and
 Consequently all that was promis'd for him at
 Baptism. He is not indeed oblig'd merely on the
 account of any promise made for him by others
 when he could not answer for himself. But the
things which were promised in his Name, are such
 as he is oblig'd to perform, whether any promise
 had been made for him or not, and indeed whe-
 ther he had ever been Baptiz'd or not.

All this is plain with respect to what we are
 to do or Practice. But as to being bound to
 believe what our sureties have promis'd for us,
 it may be ask'd, does *Believing*, like *acting*, de-
 pend upon the will? or does it not depend up-
 on Sufficient evidence, without which we cannot
 believe, or give a rational assent?

L Answer: that Belief so far as it is a Christian
 duty is not meer Assent, but it includes a good
 disposition of mind, which without perjudice or
 Corrupt.

Corrupt affections, seriously Consider, and willingly receives whatever appears to be reveal'd in Scripture, which is the word of God, and the Rule of our Faith. Faith then as a Christian duty, implies Fidelity or a Sincere mind, ready to embrace the Truth wherever it is found. And Unbelief on the contrary, when it is noted as a vice in Scripture, Signifies rejecting any doctrine with obstinacy, without due examination, or upon the motives of Worldly Interest, or Corrupt affections, Contrary to Reason. This is the Condemnation [of unbelievers] that Light is come into the World, but they love darkness rather than Light because their deeds are evil, JOHN III. 19.

P A R T II.

Of the Christian Faith, contain'd in the Creed.

Rehearse the Articles of thy Belief.

" I BELIEVE in God the Father Almighty,
 " maker of Heaven and Earth: and in Jesus
 " Christ his only Son our Lord, who was con-
 " ceived by the Holy Ghost, Born of the Virgin
 " Mary, suffered under Pontius Pilate, was Con-
 " cerned, dead and buried: he descended into
 " Hell: the third day he rose again from the
 " dead, he ascended into Heaven, and sitteth at
 " the right hand of God the Father Almighty:
 " From thence he shall come to Judge the Quick
 " and the Dead. I believe in the Holy Ghost,
 " the Holy Catholic Church: The Communion

of Saints, the Forgiveness of Sins: the Resurrection of the Body, & the Life Everlasting. Amen."

Q. What dost thou chiefly learn in these Articles of thy Belief?

A. First, I learn to believe in God the Father who made me and all the World. Secondly, in God the Son, who hath redeemed me, and all Mankind. Thirdly in God the Holy Ghost who Sanctifieth me, and all the elect people of God.

Article First, "I believe in God the Father Almighty, maker of Heaven and Earth."

The Light of Reason, without Revelation, teaches us, first, that there is a God; secondly, we learn from reason, which Revelation Confirms, that God is eternal or from everlasting. DEUT. xxxvii. 17. Ps. xc. 2. That he has all [a] perfections, [b] Infinite Power [c] Wisdom, [d] Justice and Goodness. [a] MATT. v. 48. [b] GEN. xvii. 1. [c] 1 TIM. i. 17. [d] PSALM cxxx. 4. [f] Ps. cxlv. 9. And is the Author of all Perfection. JAMES i. 17. That he is a [g] Spirit, without Body Parts or Passions, which follows necessarily from the Nature of a perfect or Infinite being. [g] JOHN iv. 24. That he is not the object of any of our senses 1 TIM. vi. 16 But is known by the understanding only.

God is styl'd in this Article, the Father Almighty. The word Father, when applied to God denotes

denotes in its largest sense, the Creator of all beings, 1 COR. viii. 6. In a less extended sense, the Creator of Angels and Men. HEB. xii. 9. Acts xvii. 29. The word denotes also that love of God to mankind in redeeming them from Sin and misery; by which redemption we are in a manner born again; i. e. our Nature is renew'd. Hence true Christians are styl'd in an eminent sense Sons of God, Sons by Adoption. 1 JOHN iii. 1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God:—And St. Paul, ROM. viii. 15. We have received the Spirit of Adoption whereby we cry Abba, Father.

Lastly. The word Father denotes God's peculiar Relation to his Son Jesus Christ. 2 COR. xi. 31. The God and Father of our Lord Jesus Christ. See JOHN xvii. 1. 2 COR. i. 3.

As we are Sons of God by Creation, Regeneration and Adoption. So Christ is the Son of God in a manner distinct from all these, and peculiar to himself, deriving his being from the Father, before all Worlds by an incomprehensible Generation, or derivation of essence.

Allmighty signifies not only Infinite in Power, but Supreme in dominion, whereby he ruleth over all things, who is King of Kings, and Lord of Lords. 1 TIM. vi. 15.

Maker of Heaven and Earth. GEN. i. 1. In the

the beginning God created the Heaven and the Earth.
see COLOS. i. 16.

Article Second. "And in *Jesus Christ* his only
"son our Lord." Our Saviour is here represented
by a threefold description. 1st. By his Name,
or Title "*Jesus Christ*". 2d. His Relation to the
Father, "only Son". 3d. His Relation to us, "our
"Lord. The Name *Jesus* Signifies a Saviour MAT.
i. 21. *She shall bring forth a Son, and thou shalt
call his Name Jesus, for he shall save his People
from their Sins.*

He was in a peculiar and eminent manner the
Saviour of the World. First, by teaching man-
kind the way to Eternal Life, which he brought
to light, or clearly reveal'd through the Gospel.
2 TIM. i. 10. Secondly, by delivering mankind
from the Power and dominion of Sin. 1 PET. ii.
14. *Who gave himself for us that he might re-
deem us from all Iniquity (or Sin) and purify to
himself a peculiar People zealous of good works.*
see Acts iii. 26. Thirdly, and more particularly
by making atonement or Satisfaction for Sin by
the merits of his Sufferings. (a) HEB. ix. 28. *Christ
was once offer'd to bear the Sins of many—v.—26.*
But now once in the end of the World hath he
appeared to put away Sin by the Sacrifice of Him-
self. MAT. xxvi. 28. *For this is my Blood of
the new Testament [that is, the memorial of my
Blood under the new Covenant] which is shed for
many for the remission of Sins.* see COLOS. i. 14.

(a) See Illustrat. of H. Script: Eph: V. 2.

Almighty God saw not fit to pardon the Sins of Men without an atonement or Satisfaction. The Son of God only was judg'd worthy to make that atonement; wherefore he took our nature, that he might be a Sacrifice for Sin; That Sinners might be pardon'd in a method most consistent with the Honour of God, his hatred of Sin, and the Sacredness and Authority of his Laws: Who, rather than Sin should go without some remarkable Testimony of his displeasure, at the same time that he pardon'd Sinners, delivered up his blessed Son to suffer for Sin. It was the rule under the Law that *without shedding of Blood there shou'd be no remission.* *HEB. ix. 22.* It was therefore necessary, by the Appointment and the wisdom of the divine Government, that Christ should appear to put away Sin by the Sacrifice of himself, *v. 23 26.*

The Name Christ signifies Anointed. *JOHN i. 41.* *We have found the Messiah, which is being interpreted the Christ, or the Anointed, as it is in the margin of our Bibles. see JOHN. iv. 45.*

Our Saviour had this Name given him to shew, that as under the Law certain Persons were ordain'd to some special office by the Ceremony of anointing with Oyl, as the High Priest. *Exod. xxx. 25.* *And Kings: as 1 SAM. x. 1.* *And Prophets as 1 KINGS xix. 16.* So our Saviour was anointed not indeed by a visible or material Unc-

tion; but by the invisible Power of the Holy Spirit to the fore-nam'd offices.—God anointed Jesus of Nazareth with the Holy Ghost and with Power. ACTS II. 38. so LUKE IV. 18. cited from ISA. lxi. 1.

The Offices to which our Lord was anointed or consecrated, were foretold of him before his coming into the World. Thus of his being a Prophet, it is foretold DEUT. xviii. 15. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me. Of his being a Priest the Psalmist declares. PSALM cx. 4. The Lord hath sworn and will not repent, thou art a Priest for ever after the order of Melchisedec. Of his being a King ISAIAH. Thus Prophecies Chap. ix. 6, 7. Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders, and his Name shall be called, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. 7. Of the increase of his Government there shall be no end, upon the Throne of David and upon his Kingdom.

And these several Prophecies are applied and confirm'd in the new Testament, after our Lord's actual appearance in the Flesh. As may be seen in ACTS III. 22. Compar'd with DEUT. xviii. 15. HEB. v. 6. Compar'd with PS. cx. 4. LUKE I. 32, 33. Compar'd with ISA. ix. 7.

The Nature of the offices to which our Lord was anointed was as follows.

I. That

(a) of the life to come.

b or 4th messenger of wonderful Counsel for peace & safety shall rest upon his Government. —
c & of his peace there shall be no end

I. That of a Prophet consisted in foretelling things to come. Thus our Lord foretold his own Resurrection, JOHN II. 19. It consisted likewise in revealing the will of God. HEB. i. 1. —God who at sundry times spake in time past—by the Prophets, hath in these last Days spoken unto us by his Son.

II. The office of a Priest consisted First, in Offering an Atonement. Secondly, Intercession. thirdly, Benediction. First Christ by his death offer'd himself a Sacrifice or Atonement for Sin. EPH. v. 2. Christ hath given himself for us an offering and a Sacrifice to God. ROM. v. 11. Secondly (a) he Intercedes for us at the Right Hand of God. ROM. viii. 34. Thirdly, The Priestly office consisted in Benediction, or Blessing. GEN. xiv. 19. LUKE. xxiv. 50. —He lift up his Hands, and blessed them.

III. Our Saviours office of a King, consists in giving us Laws, and enforcing them by rewards and Punishments. He now sitteth in full power at the Right Hand of God, Angels and Authorities and Powers being subject unto him. EPH. i. 20, 21, 22. 1 PET. iii. 22.

At the end of the World he will judge Mankind. MAT. xxv. 34. Then shall the King say unto them on his right hand, come ye Blessed of my Father, inherit the Kingdom prepared for you. —41. And he shall say unto them on the left hand, depart ye cursed into Everlasting Fire.

(a) See Illustrat: of H. Script: on Heb: VIII - 1.

I proceed to that Relation of Jesus Christ to the Father, on account of which he is call'd his only Son. He is so call'd first, as he was in a miraculous manner conceived of the Virgin Mary by the power of the Holy Ghost. LUKE i. 35. The Angel said unto her the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy thing which shall be born of thee shall be called the Son of God. Secondly, as he was appointed Heir of all things. HEB. i. 2.—Being made so much better than the Angels, as he hath by Inheritance obtain'd a more excellent Name than they: For unto which of the Angels said he at any time, thou art my Son, this Day have begotten I thee? 4. 5. Thirdly, Christ is the only Son of God in a yet higher sense, as he proceeded from the Father, and was partaker of the divine nature before all Ages, JOHN i. 1.

The last Character of our Saviour in this Article of the Creed, is his Relation to us, our Lord. He is our Lord in Right of the Dominion he hath obtain'd by redeeming us with his own Blood. ACTS ii. 36.—God hath made that same Jesus whom ye have crucified both Lord and Christ. ROM. xiv. 9. To this end Christ both died, and rose, and revived, that he might be Lord both of the Dead and Living. LUKE i. 33. He shall reign over the House of Jacob (that is, over all true Israelites, the spiritual seed of Jacob) for ever, and of his Kingdom there shall be no end.

Article

Article Third. "Who was conceived by the power
of the Holy Ghost; Born of the Virgin Mary."

(a)
The Son of God who was uncreated, and partaker of the divine Nature before all Worlds, the brightness of the Father's Glory, and the express Image of his person; did in the fulness of Time (the time which God saw fittest for the accomplishment of his purposes) take Man's Nature, being miraculously conceived by the Power of the Holy Ghost. MATT. 1. 18. The Birth of Jesus Christ was on this wise. When as his Mother Mary was espoused to Joseph, before they came together, She was found with Child of the Holy Ghost. This Conception of our blessed Saviour, being not according to the course of Nature, was miraculous; but not therefore less credible: It being equally easy to Infinite Power to act contrary to, as it is to act according to the course of Nature. Both are alike the effect of Infinite Power. It became the Saviour of Mankind to come into the World in the manner in which he did. It was more suitable to the Dignity of his divine Nature, to become Man, not in the ordinary way of Generation, but by being born of a Virgin by a miraculous Influence. And it was fit that he who was to be a Sacrifice for the Sins of Men, should be more pure and perfect than any of the Sons of Men; and come into the World entirely free from that corruption of Nature which is deriv'd from Adam to all his natural Posterity.

(a) Comp: Isa: XLII. 1, 5, 6 - Prov: VIII Article 20-31, with Eccles: XXII. 9th especially.

Article Fourth. "Suffered under Pontius Pi-
late was crucified, dead and buried: ~~He de-~~
~~scended into Hell."~~

Our Lord suffered that he might redeem us from
the curse of the Law, by being made a curse for
us. GAL. iii. 13. *That he might be a Propitiation*
for our Sins, thro' Faith in his Blood. 1 JOHN
ii. 2. ROM. iii. 25. This is that great mystery
of the Christian Religion, which is styl'd the
Satisfaction of Christ. The true account of which
according to the Scriptures, seems to be as follows.

Since all have sinned, and come short of the
Glory of God; and the generality of Men are
moreover liable to the wrath of God, who is of
purer eyes than to behold Iniquity. there remains
no hope to Sinners without Repentance. But e-
ven Repentance cannot assure us that the Punish-
ment of our Sins will be so wholly releas'd as
to place us in the same happy state with those
who had never transgressed.

It seems therefore worthy of God to appoint
such means for the forgiveness of Sin, as may
at the same time more effectually secure and vin-
dicate the Authority of his Laws, by discourag-
ing Men from repeating their Transgressions; and
confirm the Hopes of all true penitents, that they
shall obtain full Pardon and Acceptance. The
means appointed for this end, are the *meritorious offer-*
ing and Sacrifice of Christ : That as under the Law
it was appointed, that without *Shedding of Blood*
there

there should be no Remission. HEB. ix. 22. So under the Gospel the shedding of the precious Blood of Christ, as a voluntary offering or Sacrifice should be accepted of God as an atonement or Satisfaction for Sin. Now once in the end of the World (or the last age of the World) hath Christ appeared to put away Sin by the Sacrifice of himself. HEB. ix. 26.

The circumstance of Christ's Suffering under Pontius Pilate, that is. under his Government, is mention'd to fix the time of his Suffering: which Time is fixt to shew that the Prophecies concerning him were fulfilled, at the very time which was foretold.

The kind of his death was Crucifixion, which was a Roman Punishment, inflicted upon Slaves and the worst Malefactors.

It is added, that he was Dead to confuse a notion, that Christ suffered in appearance only not in Reality. One evidence of his being really dead was, that his side being pierc'd with a Spear there came thereout Blood and Water. JOHN xix. 34.

It follows, "and was Buried." To shew the certainty of his death, and to confirm the Truth of his Resurrection. He made his Grave with the Wicked, and with the Rich in his Death. ISA. li. 9. See MATT. xxvii. 58. 60. JOHN xix. 38.

The

The last part of this Article "He descended into Hell" has been variously interpreted. That he Suffer'd the Miseries of the damn'd, cannot be true. For despair of the Favour of God, one great part of the Future Miseries of the Wicked, could not possibly befall him, who was the well beloved of the Father. Nor can it be shewn to be necessary in the Nature of Satisfaction, that he who satisfies should undergo the same punishment or misery that was due to the Guilty. Satisfaction is what God the offended party is pleas'd to appoint and to accept. The only sense of the words which is not absurd in its consequences or contradictory to Scripture, is this. As our Lord's dead Body was laid in the Grave, so his soul departed to the state of separate souls, to a place of Rest and Happiness. — *To Day shalt thou be with me in Paradise* said our Saviour to the penitent Malefactor, a little before his expiring upon the Cross. LUKE xxiii. 43. *And when he had cried with a loud voice, he said, Father into thy hands I commend my Spirit: and having said thus, he gave up the Ghost.* V. 46.

The Occasion of the false Interpretation of this part of the Creed, seems to be a mistake about the meaning of the word *Hell*, which in the places of Scripture upon which this Article appears to be built, signifies in the original Language, either the *Grave*, or the *Invisible State* of

of departed souls. Acts ii. 27, 31. The place of State of damnation, being expressed by another word.

Article fifth, "The Third Day he rose again from the Dead."

Our Lord was (a) buried on the Day before the Jewish Sabbath (their Sabbath being Saturday) and (b) rose again on Sunday Morning, *i.e.* on the third day. (a) JOHN. xix. 31. (b) MAT. xxviii. 1. JOHN. xx. 1. He continued such a time in the Grave to shew that he was really dead: the Evidence of which had not been so great, if he had risen sooner. He continued no longer in the Grave, that he *might not see Corruption.*

The day of his Resurrection was the first day of the Week, which in the Christian Church has always been observ'd. and kept holy, as the Lord's day.

The Jewish Sabbath in Commemoration of the Creation of the World, was the last day of the Week. But *Christ's* Rising from the dead, being to *us*, as it were, the beginning of a new Creation, or Restoration to Life, and of greater Importance; hence the day of *Christ's* Resurrection, the first day of the Week, has from the time of the Apostles, been kept holy by Christians. see ACTS. xx. 7. 1. COR. xvi. 2.

The Testimonies to the Truth and Certainty of our Lord's Rising from the dead, are, the Evidence of the Watchmen set by the Jews at his Sepulchre:

MAT.

MATTH. xxviii. 11. The Testimony of the *Women* to whom he first appear'd. **MATTH. xxviii. 9.** The Witnesses of all the *Apostles*. **1 COR. xv. 5.** To whom he shew'd himself at different times, and conversed with them for forty days together. **LUKE. xxiii. 13. 36.** **ACTS. i. 3.** The extraordinary Testimony of *St. Thomas*. **JOHN. xx. 26.** The evidence of above *Five Hundred Brethren at once*. **1 COR. xy. 6.** Who all conversed with him, and many of them died for the Truth of their Testimony.

The End of *Christ's Resurrection* was to manifest his *Victory* over death. **ACTS, ii. 24.** **ROM. vi. 9.** our Justification, or the remission of our sins thro' Repentance, is hereby assured to us. God having begotten us again to a lively Hope by the Resurrection of *Jesus Christ from the dead*. **1 PETER i. 3.** Who was delivered for our offences, and raised again for our justification. **ROM. iv. 25.**

Secondly. We are likewise hence assured of our own Resurrection. Now is *Christ risen from the dead*, and become the first Fruits of them that slept, For since by man came death, by man came also the Resurrection of the dead. **1 COR. xv. 20, 21.** see **ROM. viii. 11.**

But in order to our being raised to an happy Resurrection, we must first become dead unto Sin, before we die to Nature. If we be planted together with him in the likeness of his death, we shall be

be also in the likeness of his resurrection. *ROM. vi. 5.*

Article Sixth. " He ascended into Heavens And sitteth on the right hand of God, the Father Almighty. "

Our Lord having shewed himself alive after his Passion, by many infallible Proofs, being seen of them forty days. *ACTS i. 3.* And having expounded to them in all the Scriptures the things concerning himself. *LUKE xxiv. 27.* Ascended visibly into Heaven. — He was received up into Heaven and sat on the right hand of God. *MARK xvi. 19.*

The expression of " Sitting at the right hand of God " signifies no particular Posture, or Place, as if our Saviour really sat, or God had Hands who is a Spirit, but only that our Saviour was advanced to a state of highest Glory and Power, next to the Father. It is express'd, *LUKE xxii. 69.* The Right hand of the Power of God: and the Right hand of the Majesty on high. *HEB. i. 3.* Our Saviour's Office, till his coming to Judgment, is to intercede for us. *Christ is — entered — into Heaven itself. Now to appear in the Presence of God for us. HEB. ix. 24.*

The Intercession of *Christ* cannot mean that God was mov'd, or chang'd his purpose to do that by any Intercession which he was not before inclin'd to do of himself. This cannot be said of a Perfect

being, *Who changeth not.* MAL. iii. 6. and is without *Passions* or *Affections*.

But the Intercession of *Christ* was what God himself appointed, that sinners, to preserve in their minds a just sense of their Unworthiness, and of the infinite Majesty of God, should through a Mediator only have access to the *Throne of Grace*.

“Father Almighty” was before explain’d in the First Article of the Creed.

Article Seventh. “From thence he shall come to Judge the Quick and the dead.”

This Article is very plain, but contains many particulars deserving our most serious consideration.

As First. That there will be an universal Judgment. *We must all appear before the Judgment Seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad.* 2 COR. v. 10.

The Time of this Judgment is unknown to us. *Of that day and that hour knoweth no Man, no not the Angel’s which are in Heaven*—MARK xiii. 32. MAT. xxiv. 36. *Watch therefore, seeing ye know not the time when the Son of Man cometh.* MARK xiii. 33. And were the Judgment never so far distant, the Caution to watch and be prepar’d wou’d be still needfull, since the time of every Man’s death

death cannot be far distant, and may be very near; and that must determine his condition upon which his sentence at the last Judgment will depend.

The Person to be our Judge, is our Saviour, who took our Nature, and was made subject to our Infirmities, and was in all Points tempted like as we are, yet without Sin: who therefore can be touch'd with the feeling of our Infirmities. *HEB. iv. 15.*

The Person's to be Judged are, "the Quick and the dead": those who shall then be alive, and those who have died in all Ages from the Beginning, As many as have sinned without Law, shall perish without Law; and as many as have sinned in the Law, shall be judg'd by the Law. *ROM. ii. 13.* That is as many as have sinned without the Knowledge of the reveal'd Law of Scripture, but against the Law of Nature, shall be tried and Condemn'd for sins against the Law of Nature only; and as many as have sinned under the Advantages and clearer Light of the revealed Law of Scripture shall be judg'd by the Terms of that Law.

The Things for which Men shall be judg'd are their Actions, Words, and Designs Publick or Private. For there is nothing hid which shall not be manifested. — *MARK iv. 22.* — He will bring to light the hidden things of darkness, and will make manifest the counsels of the Heart. *1 COR. iv. 5.* God shall bring every work into Judgment with every Secret thing. — *ECCLES. xii. 14.* The

The *Manner* of the last judgment will be with exact justice; according to every man's desert. *With Righteousness shall he judge the World, and the Nations with equity.* Ps. xcvi. 9.

In the punishments of the wicked, regard will be had to the *nature, degree, and circumstances* of their crimes. *It shall be more tolerable for some, even heinous offenders, to whom less Light, and fewer means have been afforded, than for others who have had greater light and more powerful means of reformation.* MAT. x. 15. *Some shall receive a greater damnation.* MAT. xxiii. 14. see LUKE xii. 48.

So in the distribution of rewards; *as one Star differeth from another Star in Glory, so also is the resurrection of the dead in Christ.* 1 COR. xv. 41 42. *He that hath made an answerable improvement of great Talents, shall receive a great reward: He that hath Improv'd his Smaller Talent; shall in no wise lose his reward.* LUKE xix. 17, 19. MAT. x. 42.

Article Eighth. "I believe in the Holy Ghost."

The Creed is distinguish'd into three principal parts. Our belief in God the Father:—In Jesus Christ the redeemer and judge of Men: In the Holy Ghost, who Sanctifieth the Hearts of good Men. *There are diversities of operations, but it is the same God who worketh all in all:*
And

And there are diversities of gifts, but the same spirit;

I COR. 12. 6, 11.

The peculiar offices ascribed to the Holy Ghost are these; that he was the *Inspirer* of the Prophets; *testifying before hand the sufferings of Christ, and the Glory that should follow.* **1 PETER 1. 11.** That

he was sent to guide the Apostles into all Truth **JOHN 16. 13.** To support them against the powers of the World; to instruct them what they

should answer before their Persecutors. **MAR. 13. 11.** To bear witness to Christ with Signs and wonders, and with divers miracles and gifts. **HEB. 2. 4.**

And lastly to abide with Christ's followers, as the Sanctifier of their Hearts. **1 PET. 1. 2. ROM. 15. 16.**

~~Article Ninth. The Holy Catholic Church.~~

~~The Communion of Saints.~~

The "Catholic church" is the universal Church of God, wheresoever dispersed throughout the world. In the largest Signification it means all good men in all Ages and Nations of the World, who worship God in Sincerity and Truth: The general Assembly and Church, of the first born who are written in Heaven and the spirits of just men made perfect. **HEB. 12. 23.**

The "Catholic church" signifies also the christian Church, as distinguish'd from the Jewish Church, of old, which was peculiar to one Nation. This

is that Church which being built upon the Apostles. (EPH. ii. 20.) will continue even to the end of the World. MAT. xxviii. 20, Christ having promis'd to be always with it, and protect it, that the Gates of Hell, that persecution and death itself, shall not be able to prevail against it. MAT. xvi. 18.

The Second Part of this Article, "*The Communion of Saints,*" signifies the Union, Fellowship, or Agreement of all good men, whether now living or departed, who are or have been sincere worshippers of God, careful to obey his laws, *Members of the mystical body of Christ,* his church, wheretoever dispersed; professors of the same faith, contain'd in the gospel; and heirs together of the same promises. *We being many are one body in Christ, and every one members one of another.* ROM. xii. 5. *And as the body is one, and hath many members, and all the members of that one body, being many are one body, so also is Christ, i. e. the mystical body of Christ, the church, or the general assembly of all christians.* 1 COR. xii. 13.

By *Saints* is properly and strictly meant holy Persons: and though all christians in general, that is, all that profess christianity, are sometimes so call'd in scripture: (see ROM. i. 7. chap. xv. 25, 26. EPH. i. 1. &c.) yet those only are really such, who answer the end of their christian calling, by a lively faith and holy conversation. *To the end that he may stablish your hearts unblameable*

unblameable in holiness before God, at the coming
of our Lord Jesus Christ, with all his saints see
JUDE xiv. REV. xi. 18.

Article Tenth. "The forgiveness of Sins."

Sin being the Transgression of the Law. 1 JOHN
iii. 4. We thereby become liable to the penalty of
the law. The only ground of any reasonable hope
to sinners, is amendment of life. But since entire,
at least sincere, obedience is at all times our duty,
how could we have been assur'd (without an ex-
press Promise) that God wou'd not punish our nu-
merous wilful transgressions, notwithstanding future
obedience. Repentance might indeed give us
Hopes of a mitigation of Punishment, but not an
entire release of it, or an admittance to the same
favour and happiness, as if we had never done evil.
But God commended his love towards us; in that
while we were yet sinners, Christ died for us.
ROM. v. 8. And repentance and remission of sins
are commanded to be preach'd in his name among
all nations. LUKE xxiv. 47. The assurance of
God's granting the benefit of repentance, unto
life eternal (ACTS xi. 18.) thro' the merits of
Christ, is the glad tidings express'd by the word
Gospel. LUKE i. 19. chap. viii. 1. And as it
discovers in the highest manner God's hatred to
sin as that he would not pardon it without so
great an expiation as the death of his son; so it
shews

shows the greatness of his mercy to sinners, that he chose such a method for their salvation. God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. JOHN. iii. 16. Being made perfect (or consecrated an high Priest thro' his sufferings) he became the author of eternal salvation unto all them that obey him. HEB. v. 9.

The wilful and habitual sins of those that hear the gospel, that know the will of God, and have by baptism or confirmation, enter'd into solemn engagements to lead religious lives, must needs be much more heinous and inexcusable, than the sins of others who have never heard of the gospel. *It had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them.* 2 PETER ii. 21. Yet even these persons thro' the goodness, and long suffering of God, are continually call'd to repentance ; and exhorted that they do not treasure up to themselves wrath by hardness, and an impenitent Heart. ROM. ii. 5.

The repentance of such persons ought indeed to be great and exemplary, such as proceeds from a deep sense of their sins, and of the many aggravating circumstances of them ; and such as produces a real change and reformation of life.

Article Eleventh. " The resurrection of the Body. " That

That there will be another life is highly credible from the nature of the soul, from the general apprehensions of men in all ages and nations of the world,—but above all from the perfections of God, the righteous governor of the world, *who loveth righteousness and hateth iniquity*, and therefore will manifest his love and hatred to them by suitable rewards and punishments in a future state of retribution; it being notorious that good men do not always reap the due reward of their virtue in the present life, nor wicked men the just punishment of their wickedness. A future life is moreover clearly revealed in the holy scriptures; wherein it is declar'd, that *Jesus Christ hath abolished death, and brought life and immortality to light.* 2 TIM. i. 10.

And as there will be a future life, so the soul which is now clothed with a body, will then also be united to a body suitable to that state. That our bodies will be rais'd, to be reunited to our souls after a separation by death, is matter of Revelation, or a truth made known from the scriptures only. The *Translation* of Enoch GEN. v. 24. HEB. xi. 5. and of Elijah, 2 KINGS ii. 11. were intimations to the jews of the resurrection of the body; Job's declaration of his assurance that *in his flesh he should see God.* JOB xix. 26. Ezekiel's vision of the resurrection of dry bones chap. xxxvii. 7, 8, 10. And other passages of the prophets are

a farther confirmation of this truth. *Thy dead shall live, together, with my dead body shall they arise.* ISA. xxvi. 19. *I will ransom thee from the power of the grave, I will redeem thee from death.* Hos. xiii. 14. But this truth is more expressly and fully revealed in the new Testament. *Jesús said I am the resurrection and the life: he that believeth in me, tho' he were dead, yet shall he live.* JOHN xi. 25. *This corruptible [body] must put on incorruption, and this mortal [body] must put on immortality,* I COR. xv. 54. see JOHN v. 28. As to the manner of the resurrection, how the dead are to be raised, and with what body they shall come; St. Paul tells us, *it is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: It is sown in weakness, it is raised in power: It is sown a natural (or animal) body; it is raised a spiritual body.* I COR. xv. 42, 43, 44. see PHIL. iii.

21. Article Twelvth. "And the life everlasting."

This Article relates to the state of men after their resurrection, and the judgment that will pass upon them according to their works.

The "life everlasting" means more especially in the scripture style the endless state of happiness which is reserved for good men. And it includes also that state of punishment or misery to which

the

the wicked shall be sentenc'd. *The unholy and prophane, blasphemers, extortioners, oppressors, Murderers, adulterers, and persons guilty of unnatural lusts: liars and deceivers, slanderers, covenant breakers and false, or profane, swearers; the unmerciful cruel and implacable.*—These and every other instance of wilful and habitual sin, unreform'd, that is condemn'd by the light of nature, the judgment of our own minds, or the law of scripture, shall be sentenc'd to *everlasting destruction from the presence of the Lord, and from the glory of his Majesty.* 2 THESS. i. 9.

But all virtuous and good men, who have sincerely obey'd the will of God, in the general course of a good Life, or from the time of their repentance, shall be rewarded with eternal happiness. *These [the Wicked] shall go into everlasting Punishment, but the Righteous into life eternal.* MAT. xxv. 46.

P A R T III.

Of the Ten Commandments.

TH E Commands of God are either *moral* in their nature, or *positive*. Things *moral* are fit and necessary in their own nature, before any express command be given about them. *Positive* commands derive their obligation wholly from being enjoin'd, and are not obligatory in their own nature, but may be dispens'd with by him who appointed

appointed them. Of this kind was the ceremonial Law given to the Jews, such as *Circumcision*, *Purification*, *Sacrifices*, and the like, which are now abolish'd, or put away: and in the place of these; christianity has introduc'd two only duties of a positive nature, "Baptism" and the *Lord's Supper*."

Of the former kind, namely, moral duties, which are of universal, perpetual, and unalterable Obligation, are the ten Commandments.

Q. "You said that your Godfathers and Godmothers did promise for you that you should keep God's holy will and commandments: Tell me how many there be."

A. "Ten"

Q. "Which be they."

A. "The same which God spake in the Twentieth Chapter of Exodus, saying I am the Lord thy God, who brought thee out of the Land of Egypt, and out of the house of bondage."

In this Introduction to the ten commandments are contain'd the motives to obey them, drawn from God's Authority, who gave them "I am the Lord thy God" And of his great mercy to his People; who brought thee out of the Land of Egypt, and out of the house of bondage. we are oblig'd to obey the commands of God because of his supreme authority: and we have an encouragement to obey them

them because of his mercy and goodness.

The substance of the commandments falls under two heads: *Our duty to God*, express'd in the four first: and *our duty to our neighbour* in the six last commandments. They were delivered by God to Moses in two tables: one of which our Saviour calls *the first and great commandment*, which is *the love of God*: and the *Second*, he says, *is like unto it. Thou shalt love thy neighbour as thy self.* MAT. xxii. 37. 38. 39.

Command. I. "Thou shalt have no other God's but me."

This commandment forbids the worship of any other God, either instead of, or together with the ^{one, only} true God. The worship of any other God in the place of the ^{only} true God, is gross idolatry, or the worship of an Idol. And the worship of the ^{only} true God under a false representation, or thro' any other ^{only} mediator, than the *one Mediator Jesus Christ*, is an idolatrous manner of worship.

Command. II. "Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God, am a jealous God, and visit the sins of the Fathers upon the Children to the third and fourth generation of them that hate me, and shew mercy unto thousands

"in them that love me, and keep my commandments."

The design of the first commandment is to fix the *Object* of our worship, and to prevent our giving divine honour to any but ^{the one supreme} God. The design of the second, is to direct us in the manner of worshipping the ^{one supreme} true God; or to forbid the worshipping of him by any *Image* or created Representation. God is a Spirit and invisible, it is absurd therefore to represent him under any bodily image or similitude whatsoever. The plea which is made by the Romish communion, for their use of Images in religious worship, that their intention is not to worship the Images themselves, is insufficient. For the commandment expressly forbids all use of Images, whether as *Objects* or *Mediums* of worship. That is, it forbids the direct worship of Images themselves, and it forbids us likewise to bow down to them, or to worship God by Images as *Representations* or *Memorials* of him. God charged the Jews, saying, *Take good heed unto yourselves (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb.) lest ye corrupt yourselves, and make you a graven Image the similitude of any figure. DEUT. iv. 15. 16.*

The prohibition in this commandment is enforced in these words. "For I the Lord thy God am a Jealous God." The word Jealous is here spoken of God, as other human passions, in a figurative manner

ac

ner only, for God is incapable of any passion. The meaning is, He will not suffer his glory to be given to another, nor his praise to graven Images.

ISAIAH. xlii. 8. Not that his glory can suffer any real diminution, or lessening, from our behaviour: but the command is given and inforc'd for our sakes; lest our notions should become corrupt, our understandings darkned, and our Affections deprav'd. For all Idolatry naturally leads to other Immoralities: and when Men have corrupted their natural or true notions of God by *vain Imaginations* it is a just punishment to give them over to a *reprobate mind*. ROM. i. 28.

The effect of this divine Jealousy is express'd by "visiting the sins of the Fathers upon the Children, unto the third and fourth generation of them that hate me." This is a threatening of lasting *worldly* Punishments, or of national Judgments on account of national sins: In consequence of which Judgments their posterity will suffer in course. Yet to show, that God never extends punishments properly so call'd, beyond the persons themselves who are guilty; he adds "of them that hate me." Intimating that if the posterity of the wicked do not follow the sins of their Fathers, they shall either be delivered from the threaten'd calamity, or it shall not have to them the nature of a punishment. And, to shew how much more God delights in blessing than punishing, he adds, "And shew mercy unto thousands in them that

"love me and keep my commandments."

Command. III. "Thou shalt not take the name
"of the Lord thy God in vain: for the Lord will
"not hold him guiltless that taketh his name in
"vain."

To take the name of God in vain, is to use his name
either *Falsely* or *Irreverently*. *Falsely*, when we call
God to witness the truth of what we know or believe
to be False. In which cases we are guilty of the
horrible sin of Perjury; which argues a harden'd
mind, that has cast off all fear of God. Others,
who are not perhaps wholly void of Religion, will
make use of double meanings, or vain distinctions,
which tend much to diminish the sacredness of an
Oath, and to make void the design of it. There-
fore it were greatly to be wish'd that Oaths were
less frequently administer'd: and that upon all great
Occasions where an Oath was necessary, it might
be administer'd with greater solemnity, so as to put
men upon considering seriously what they were a-
bout.

2. The name of God is taken in vain, when
it is used *Irreverently* or *Prophanely*, by rash
swearing in common conversation. Of which they
who are guilty are in perpetual danger of Perjury,
or swearing falsely. But if that cou'd be avoided,
yet to invoke the name of God wantonly in every
slight and trivial matter, is notorious prophaneness
and

and want of the fear of God, and this sin is the more inexcusable, because men cannot pretend any natural Temptation to it, as they may to some other vices; But it arises wholly from ill custom, or a disregard and contempt of religion.

We are forbid also to swear by any other thing, tho' we do not expressly mention the name of God. *Swear not at all; neither by heaven, for it is God's Throne; nor by the earth, for it is his Foot-stool. &c.*—But let your communication be yea, yea, nay, nay: For whatsoever is more than these cometh of evil. MAT. v. 34—37.

Another breach of this commandment, is cursing which, tho' it be without desire that a curse or mischief may befall any man, yet it is using the name of God lightly and trivially and is inconsistent with any awful sense of his adorable nature.

The name of God is likewise taken in vain by all blasphemous and reproachful ways of speaking of God; and by all light and irreverent use of his name in common conversation. The design of this command being to preserve in our minds a religious and awful sense of the supreme Being, to whom we must be accountable.

The penalty added is, "The Lord will not hold him guiltless, that taketh his name in vain." That is, he shall be look'd upon as guilty, and shall not escape the vengeance of God. Let all that

are concern'd in this commandment; consider
 timely the dreadful punishment denounc'd against
 them; that by speedy and effectual amendment they
 may escape the *wrath to come*.

Command. IV. "Remember that thou keep
 "holy the sabbath day: six days shalt thou labour,
 "and do all that thou hast to do: but the seventh
 "day is the sabbath of the Lord thy God. In it
 "thou shalt do no manner of work, thou and thy
 "son, and thy daughter, thy man servant and thy
 "maid servant, thy cattle, and the stranger that
 "is within thy gates: for in six days the Lord
 "made heaven and earth, the sea, and all that
 "in them is, and rested the seventh day.
 "Wherefore the Lord blessed the seventh day, and
 "hallowed it."

This commandment fixes a certain day for the
 worship of God, and the more solemn exercise of
 religion. It is necessary that some portions of our
 time should be set apart from worldly business for
 our Instruction in all the duties of religion, and
 for the due consideration and practice of them.

The reasons of this commandment are,

First. That men might commemorate the works
 of creation. "For in six days the Lord made hea-
 ven and earth, &c." By considering the frame of
 the visible world, men are led to the knowledge of
 the

the maker of it. *For the invisible things of God (of his invisible nature and perfections.) even his eternal power and Godhead, are clearly seen from the creation of the world, being understood by the things that are made. Rom. i. 20.*

As to the space of six days wherein God is said to have made the world, we are not to imagine that there was any necessity for such a portion of time for the creation of it. To infinite power it had been alike easy to have made all things in a moment as in six days: and the creating them in six days was altogether as miraculous, as it wou'd have been to create them in a moment. And when it is said, "God rested the seventh day" it is not that creation was any pain or labour to him; but that he then ceased from his work, and finish'd what he intended.

2. Another reason for appointing the sabbath, was that servants, labourers and cattle might have a time of rest. This reason is express'd in this commandment, and in Exod. xxii. 12. *On the seventh day thou shalt rest, that thine Ox and thine Ass may rest, and the son of thine handmaid and the stranger may be refresh'd.* And this reason, as it is founded in humanity, and is against rigour and severity, is a part of the moral law, and is of perpetual obligation. It is here observable that God taketh care even of cattle, to teach men a merciful temper, *and that a good man regardeth even*

even the life of his beast. PROV. xii. 10.

How far and in what sense this commandment is binding upon christians may be understood from what has been already observ'd. The rigorous injunction of a strict rest from all manner of work, was laid upon the Jews only, in memory of their deliverance from their cruel bondage in Egypt. But observing a set time for the public worship of God; Informing our selves and those that belong to our care in the knowledge of religion and the will of God, and allowing a time of rest to labourers and cattle: This is of perpetual and unchangeable obligation.

In the room of the Jewish sabbath, which was the seventh day of the week, succeeded the first day, by the *appointment and practice* of the apostles, to be kept holy in memory of our Lord's rising on that day from the dead. This day has accordingly been ever since observed among christians as the sabbath day. *Upon the first day of the week, when the disciples came together to break bread, (to celebrate the holy Sacrament) Paul preached unto them.* see 1 COR. xvi. 1, 2. ACTS i. 13. The manner in which the christian sabbath, ought to be kept holy is, in attending the public worship of God, in hearing or reading the scriptures, instructing those that belong to our care in the knowledge of their duty and exhorting them to the practice of it; in acts of charity, in religious

religious or serious conversation, and in whatever tends to the interest of religion and virtue.

Command. V. "Honour thy Father and mother; that thy days may be long in the land, which the Lord thy God giveth thee."

The four first commandments make up the first table of the law, containing our duty to God: the six last are the second table, containing our duty to our neighbour.

In this commandment we are required to honour, that is to pay due respect and gratitude to our parents, or those who have brought us up, and took care of us in the most helpless part of our lives. To this command is added a particular promise; "that thy days may be long in the land which the Lord thy God giveth thee." Of which promise St. Paul speaks *Eph. vi. 1, 2, 3*. How far this promise belongs to christians in the literal sense we cannot judge; as it was made to the jews, undoubtedly it was generally fulfilled to them, when they observed the conditions, *by a long and prosperous life in the land of Canaan, (Exod. xx. 12. Deut. v. 16)* which land was a Type or prefiguration of the heavenly state hereafter; which promise to the jews, tho' perhaps not always made good to christians, in a long life on earth, yet was a pledge or assurance to them and their posterity, of an endless life to come.

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One particular principally intended in the precept of honouring our father and mother, is that Children should afford their parents a reasonable support if they come to want. The jews had a custom in our Saviour's time of discharging men from obligations of this sort, upon their contributing money to the service of the temple. For which our Lord with a just severity, reproves them. In answer to their Question, (*why do the disciples transgress the tradition of the elders?*)—*why do you (says he) transgress the commandment of God by your tradition? for God commanded, saying, "honour thy father and mother."*—*But ye say, whosoever shall say to his father or mother, it is a gift by whatsoever thou mightest be profited by me, and honour not his father or mother, he shall be free.* St Mark adds (chap. vii. 12.) *And ye suffer him no more to do ought for his father or his mother: Thus have ye made the commandments of God of none effect by your tradition. Ye hypocrites well did Isaias prophecy of you.* MAT. xv. 2-7.

The persons here commanded to be honoured are our *natural* parents; but others also are included in the full intent of the command, as Kings and Magistrates who are the Fathers of our country: masters and mistresses in families, and the ministers of religion. There is due to Kings obedience according to the laws of the land, in all things not contrary to the law of God. ROM. xiii. 1.

TIT.

TIT. iii. 1. To masters diligence and fidelity
 EPH. vi. 5. To ministers respect *as to Stewards*
of the mysteries of God. 1 COR. iv. 1. A willing-
 ness to hear and to be instructed by them, and
 to observe and practice whatever they can shew
 to be the will of God.

It may be observed farther: that the duty of all
 inferiors, of children, servants or subjects, sup-
 poses a duty of superiors suitable to that relation.
 Parents ought to love, support, instruct, and to
 be gentle to their children. — *Ye Fathers provoke*
not your children to wrath. But bring them up
in the nurture and admonition of the Lord. EPH. vi.
 4. see 1 TIM. v. 8.

Kings and magistrates are to govern, or exercise
 authority according to law and reason, as hav-
 ing themselves *a supreme Lord to whom they must*
give an account, 2 SAM. xxiii. 3. Masters are to
 exact service, not with rigour or cruelty, but with
 mildness, and according to the terms of their agree-
 ment. COLOS. iv. 1. *Masters give unto your*
servants that which is just and equal, knowing
that ye also have a master in heaven.

Slaves, tho' under a more absolute power, yet are
 to be treated with humanity, as partakers of one
 common nature with others, and endued with im-
 mortal souls. To treat them therefore with
 cruelty or unnecessary rigour is contrary to the law
 of

of nature and the gospel, and for which men will be accountable to their supreme Lord and Master; who is no respecter of persons, and who has declar'd, *All souls are mine.* *Ezek. xlviii. 14.*

Ministers of religion, or governors in the church are not to *lord it over God's heritage*, nor to assume *dominion over the consciences or Faith of men*; but to be faithful and diligent in teaching them the will of God, and in exhorting them to the practice of it; *being themselves examples to their flocks in all holy conversation.* *1. Pet. v. 3.*
2. Cor. i. 24.

Command. VI. "Thou shalt do no murder."

The greatest and most irreparable injury which one can do to another, is to take away his life. Yet there are many cases wherein life may be taken away without the sin of murder. As first.

A man may kill his neighbour by *chance*, by some unforeseen accident, and without any evil intention. And where this is truly the case there is no crime.

Secondly. A man may be forced to kill another in his own necessary defence: In which case he that is slain, who obliged the other in his own defence to an act of violence, is answerable for all the evil. *If a thief be found breaking up, and he be smitten that he die, there shall no blood be shed for him.* *Exod. xxii. 2.* See the following verse.

(a) Compare this explication, with Illustrat. of Hol. Script. on *Exod. xx.*

verse. For the same reason enemies may be slain in a just and necessary war. But wars that arise from ambition or covetousness are murders, and the party that engages in them from these, or any other unjust motives, is guilty of all the blood that is shed on both sides.

So when any die by the hand of justice, for capital crimes; not the magistrate nor the executioner, but the criminals themselves are accountable.

But the sin of murder is committed, when thro' malice or revenge, or any unjust cause, life is taken away. And this crime was always judg'd worthy of the severest punishment, *whofo sheddeth mans blood, by man shall his blood be shed.* GEN. ix. 6. And it was commanded under the law, *that no satisfaction should be taken for the life of a murderer.* NUMB. xxxv. 31. *But that he should be taken even from God's altar that he might die.* EODX. xxi. 14.

From whence appears the great impiety of those privileges or immunities of churches in some popish countries; whereby places appointed for the worship of God, are made refuges or sanctuaries for the vilest malefactors.

What has been said of the killing another, may in *Proportion* be understood of self-murder for as no man knows all the ends for which providence has appointed him his lot or station in

the world, none can have any right to leave the world, by putting an end to his own life ; which is to anticipate or prevent the time of God's calling him out of the world.

There are many degrees of aggravation in the sin of murder, the highest aggravation is when it is committed with deliberate and premeditated malice. But whether with a man's own hand, or by his instigation or command, as the murder of Uriah by the command of David. 2. SAM. xi. 15. or by means of subordination of false witnesses, see 1. KINGS. xxi. 10. These circumstances make little or no difference in the nature or in the degree of the guilt.

When this sin is committed, not with premeditation, or deliberate malice, but in consequence of a sudden passion, the fact is much less heinous; and where it appears that there was no design of murder, the laws of the land have commonly mitigated the rigour of the punishment, distinguishing the crime by the name of *man-slaughter*.

Duels deliberately appointed have not even this plea of sudden passion. How dreadful a consideration is it for men deliberately to cast away their lives upon a trifling quarrel, without forgiveness of each other, or repentance towards God. This crime so frequently committed, has found too much encouragement by a shameful neglect of putting good laws in execution, or fixing marks of infamy upon the offenders. Com-

Command. VII. "Thou shalt not commit adultery."

The sin here directly forbidden is the violation or breach of the marriage covenant by either party, the husband or the wife, in depriving him, or her of that inviolable right or property which each hath in the other, so long as they both shall live. see MAT. v. 31. 1. COR. vii. 10. MAT. xix. 9.

But besides the sin of adultery strictly so call'd, this commandment, (as it is a law to all christians,) is to be understood to forbid not only the capital crime of all in this kind, *the violation of the marriage bed*; but other vices of the same nature in part, tho' they have not the aggravating circumstance of violating a solemn promise and engagement. *The works of the flesh are manifest, adultery, fornication, uncleanness, lasciviousness—of which I tell you—that they who do such things, shall not inherit the kingdom of God.* GAL. v. 19 21. our saviour declares men to be guilty of adultery, who indulge with an intent to gratify it an unlawful lust. *I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.* MAT. v. 28. The meaning cannot be that any sudden or transient affection, not approv'd nor indulg'd, has the sinfulness or nature of

adultery, but that the desire or intention, of gratifying an unlawful inclination, tho' it never proceed to action, is criminal before God, and has in his sight, who judgeth by the heart or intention, the malignity or wickedness of the act itself. he therefore who wou'd keep this commandment in its full extent, must regulate even his desires and inclinations. To this end he must avoid all incentives or temptations to vice, every thing that may inflame or stir up unlawful or impure desires or inclinations. All lewd company, indecent discourse, drunkenness and gluttony; and all such objects or entertainments, as are apt to defile the imagination, or raise impure thoughts.

Command. VIII. "Thou shalt not steal."

 Stealing means not only taking another man's property by open *violence*, or secret *theft*; but getting or detaining that which is another's right by any unlawful way. As 1st. by using unfair arts in *selling* or *buying*. In selling, either by shewing goods in false lights, or concealing their faults and so imposing upon the ignorance or credulity of the buyer: likewise, by unfair packing and sorting; using false or different weights, and measures. *If thou sell ought to thy neighbour—thou shalt not oppress him. LEV. XXV. 14. Ye shall do no unrighteousness in mete-yard, in weight or in measure. Just balances and just weights—shall ye have. LEV. XXV. 35, divers weights and*
divers

divers measures, both of them are alike abomination to the Lord. PROV. xx. 10.

Unfair arts in the buyer are to take advantage of the want or necessity of the seller, and to give perhaps much under the value of a thing. This is a plain act of injustice and oppression.—*If thou buyest ought of thy neighbour, ye shall not oppress one another. LEV. xxv. 14.*

Further. Breach of trust in executors, guardians, or stewards: *Perverting of justice for reward*, in judges, arbitrators, or lawyers, and all who are concern'd in the settling of right or property—all these are manifest violations of the eighth commandment, and have this aggravation, that, they are violations of fidelity likewise; and the very means which were design'd for the preservation of justice, are perverted to a contrary end.

Again. Taking of extravagant increase or interest, especially of the necessitous and poor, is a notorious transgression of the intent of this commandment. *If thou lend money to any of my people that is poor, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. EXO. xxii. 25. see LEV. xxv. 35, 36, 37.*

Detaining what has been committed to us in trust, after the time agreed on, for keeping it, is past. Or if it be a pledge or pawn, after the condition is perform'd for which it was laid down;

or the loan, (money or goods which are lent) is offered, for which the pawn was engaged : Or when the proper owner is poor, and cannot live without it.—*If the man be poor, thou shalt not sleep with his pledge. In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee.* DEUT. xxiv. 12, 13.

Refusing to pay just debts when we are able; contracting of debts which we do not intend to pay: refusing to perform our bargains with servants or workmen; making unreasonable abatements after they have perform'd their bargain.—all these are manifest injustice. *Thou shalt not oppress an hired servant that is poor and needy—at his day thou shalt give him his hire, neither shall the sun go down upon it.* DEUT. xxiv. 14.

All unlawful ways of gain, as cheating at games; engrossing or converting to private use what the public has a right to, and which ought to be enjoy'd in common, and imploy'd for the general good: assisting any other in any kind of fraud: receiving, concealing or buying stolen goods, knowing or believing them to be stolen,—all these in their several kinds and degrees are robbery, and are included in this commandment.

For the avoiding all manner and kinds of injustice, (which cannot easily be distinctly shewn)
and

and in order to the practice of justice and equity in all our dealings, the best general rule, and in which no man can mistake, who uses any reflection, is that given by our Saviour; MAT. vii. 12. *Whatsoever ye would that men should do unto you, do ye even unto them.* Every one knows what equity and fair dealing is, when he expects it from others, and in the same measure ought he to deal with them.

For the same reason that justice and equity is our indispensable duty, *restitution* and satisfaction must be made to the persons we have at any time wrong'd. No repentance can be sincere, or will be accepted with God, without such restitution when it can be made. *If the wicked restore the pledge, give again that he hath robbed—he shall live,* EZEK. xxxiii. 15. *If I have taken any thing from any man by false accusation, I restore him fourfold,* was the pious resolution of Zaccheus. LUKE. xix. 8.

Command. IX. „ Thou shalt not bear false witness against thy neighbour.”

By our neighbour is here meant, not those only whose dwelling is near to us, but all of whatever nation or distance, with whom at any time we have any dealings or concerns: That the word is understood in this large and unlimited sense appears from our Saviour's parable of the good Samaritan

samaritan, who relieved the man who fell among thieves. LUKE. x. 29, 37.

The highest degree of the crime of bearing false witness is giving a false report in a court of justice. An instance of which crime we have in Ahab's consenting to the instructions given by his wife Jezebel against Naboth, 1 KINGS. xxi. 10. *Set two men sons of Belial before him, to bear witness against him, saying; Thou didst blaspheme God and the King: and then carry him out, and stone him, that he may die.*

The next degree of this crime is when false reports, are knowingly spread of others, out of malice or revenge, or for some private interest. — *All liars shall have their part in the lake that burneth with fire and brimstone.* REV. xxi. 8. And our Saviour told the Pharisees when they spread false and malicious accusations against him *ye are of your father the devil; who was a liar from the beginning, (a liar in the sense of spreading false accusations as his name imports) and the father, or promoter of it, in others.* JOHN viii. 44.

There are lesser degrees of this sin, which as they are less scandalous, so there is more danger of falling into them. Such are spreading of accusations and uncharitable reports to the hurt of our neighbour, without knowing whether there be truth

truth in the accusation, or just foundation for it. Under this head may be rank'd detraction, Tale-bearing, rash-judgment, and the like.

The apostle in his catalogue of vices, includes whisperings, back-bitings, railings, evil surmising, and evil-speaking. 2 COR. xii. 20. 1 TIM. vi. 4. EPH. iv. 21. Our Saviour says, *Judge not, that ye be not judged.* MAT. vii. 1. Some men who profess great zeal for religion, are apt to offend against this precept when they fix names of reproach upon others on account of difference in opinion, about things not understood, or about doctrines of mere human authority.

They are also guilty, tho' not of false-witness yet of the sin of evil speaking in a less degree, who spread true reports of others, when it can be of no benefit to any, but may be detrimental to the persons themselves. This practice was forbidden under the law: *Thou shalt not go up, and down as a tale-bearer among thy people.* LEV. xix. 16. *Be not a witness against thy neighbour without cause.* PRO. xxiv. 28. And persons of this sort are thus described by the apostle.—*They learn to be idle, wandring about from house to house; and not only idle, but tatlers also, and busy-bodies, speaking things which they ought not.* 1 TIM. v. 13.

Command.

Command. X. "Thou shalt not covet thy
 "neighbours house; thou shalt not covet thy
 "neighbours wife; nor his man-servant nor his
 "maid-servant, nor his ox nor his ass, nor any
 "thing that is his."

This commandment forbids all unjust desires:
 and is not so much a prohibition of any particular
 vice, as a fence or security against all sin.

Since ungovern'd appetites and passions are the
 source of all evil actions, the due government of
 them, is preventing of all wickedness, or cutting
 off the occasions of sin. Our Saviour therefore
 forbids all causeless or unreasonable anger, more
 effectually to prevent men's proceeding to murder:
 MAT. v. 22. He forbids them to swear at all in
 common conversation, that they may be kept at
 the greatest distance from perjury, v. 34. He com-
 mands them to restrain every inordinate, or irre-
 gular inclination, that they may be secure from
 adultery; and he tells them that such inclinations,
 cherish'd and consented to, have the guilt of the
 actual transgression. v. 28. And that they might
 not actually transgress any of his commandments,
 he teaches them to restrain every evil thought and
 desire of transgressing them.

The danger of indulging any evil inclination is
 well express'd by the wise man, Prov. vi. 27. *Can a*
man

man take fire in his bosom and his cloaths not be burnt?
 So is it very difficult for men to indulge their appetites, and forbear sinful actions.

The particulars in this commandment are every thing that belongs to another, in which we have no right or property; our neighbour's *House*, his *Wife*, his *Servants*, his *Ox*, or his *Ass*. Not that it is unlawful in all cases to desire that which is another's. For what the owner may lawfully part with, without injury to any one, it is no crime for another person to desire, provided the owner be at full liberty and willing to part with it. If Ahab, had only desir'd Naboth's vineyard for the convenience of it; and upon his refusal, had acquiesc'd, and tried no further means to obtain it; he had done nothing amiss. 1. Kings. xxi. But when a man's desire becomes vehement and unreasonable, so as to put him upon indirect means to obtain a thing, then is his desire covetous and sinful, and comes under the prohibition of this commandment.

Therefore the duties implied in this command, are *contentment* with our lot, and taking *pleasure in the prosperity of others*.

As no man can certainly know the deserts of others in comparison with his own deserts, nor the ends of providence in the present distribution of things: As he knows not how much better his present condition may be for him, than that which he ignorantly imagines would make him happier,
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he can have no just cause to murmur, or be dissatisfied at what the divine wisdom has allotted him.

Q. "What dost thou chiefly learn by these commandments."

A. "I learn two things, my duty towards God, and my duty towards my neighbour."

Q. "What is thy duty towards God?"

A. "My duty towards God is to believe in him, to fear him, to love him with all my heart, with all my mind, with all my soul, and with all my strength: To worship him, to give him thanks, to put my whole trust in him: To call upon him: To honour his holy name, and his word, and to serve him truly all the days of my life."

Q. "What is thy duty towards thy neighbour?"

A. "My duty towards my neighbour, is to love him as myself, and to do unto all men, as I wou'd they should do unto me. To love, honour and succour my father and mother. To honour and obey the king, and all that are put in authority under him. To submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters. To hurt no body, by word or deed. To be true and just in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and flandering. To keep my body in temperance, soberness

“ nefs and chaſtity. Not to covet nor deſire other
 “ men’s goods; but to learn and labour truly to get
 “ my own living, and to do my duty in that ſtate of
 “ life unto which it ſhall pleaſe God to call me.”

P A R T IV.

OF the LORD’S Prayer.

Q. “ My good child, &c.”

A. “ Our Father, &c.”

AFTER the commandments follows very properly a direction to pray for aſſiſtance to perform them. For as all our ability is from God, we muſt acknowledge our dependance on him, and apply to him as the giver of all good. Prayer likewiſe is a means of promoting a good life, by putting the mind into a right temper and frame. And it is alſo by God’s appointment, a condition of obtaining his bleſſings.

The rules which the ſcripture gives for prayer are theſe; (1) that we pray with *underſtanding*, and with *attention* of mind.

Prayer without underſtanding, or in an unknown tongue, is *ſpeaking to the air*, or by a voice without ſignification. 1. Cor. xiv. 9, 10. And prayer without *attention*, is *drawing nigh unto God with our lips, while our heart is far from him*. Iſa. xxix. 13. MATH. xv. 8.

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(2) That

2. That we pray with *constancy*, 1 THESS. v. 17. Not that we are to spend our whole time in prayer; but that it is needful by frequent and daily prayer, to preserve in our minds a continual sense of God, and of our dependance on him.

3. That we pray with *submission* to the will of God: For we know not what we should pray for as we ought. ROM. viii. 26. Not my will but thine be done. LUKE xxii. 42.

4. That we pray with *faith*. JAMES i. 6. That is, not with a confidence that we shall obtain whatever we may desire, but with a firm belief, that God is able and willing to do for us, whatever is fit or reasonable.

5. That we pray with a *pure heart*, that retains no affection for any sin, and particularly with a mind disposed to forgive all that have offended us. For God is acceptably worshipped by those only, who sincerely desire to obey him. As to wicked men, not resolved to forsake their sins, their prayer is an Abomination. PROV. xxviii. 9. And our Saviour tells us, *If ye forgive not men their trespasses, neither will your father forgive your trespasses.* MAT. vi. 15.

As to the nature of our prayers, our Lord has given us particular direction in the form which he hath left us; which therefore ought to be our pattern in our prayers.

This prayer of our Lord's consists of three principal parts. 1. A *preface* or *introduction*. 2. *Petitions*. 3. *Doxology*, or giving glory to God, at the conclusion ; which last part, though not recited in the Catechism, is annexed to this prayer. **MATT. vi. 13.**

The preface is a solemn invocation of God, by the style of " Our Father, which art in Heaven." in which we acknowledge God to be the author of all things, (see 1 **COR. viii. 6.**) and to be our father, Not only as he gave us being ; but in a special manner, as he receives us as his sons by spiritual adoption through Jesus Christ. **ROM. viii. 15.** And by styling him " Our father," (not my father) in a prayer composed for the use of all, we are taught to pray for others as well as for ourselves ; and to acknowledge all men, all Christians especially, to be equally the *sons of God*, and the care of his providence ; and to look upon charity to all men, as a necessary-qualification of acceptable prayer. By adding the words " which art in heaven," we acknowledge God's supreme dominion and sovereignty. Not that the presence of God is, or can be confined to any particular place, since he is present alike in all places throughout the universe or infinite space, by the imminity of his nature, or his infinite presence. (**JER. xxiii. 23, 24.**) but because he more especially manifests his glory and majesty in heaven : And it is the place where angels and blessed spirits reside, and have peculiar manifesta-

tions made to them of his glory and favour, therefore he is said to be in heaven.

Petition 1st. "Hallowed be thy name."

Of the six petitions in this prayer, the three first relate to the honour and glory of God; the three last to our own wants. *Hallowing* in general, signifies to sanctify, or to treat as holy, or set apart for religious purposes; but here, as it is applied to God, it signifies honouring him suitably to his excellent nature, as the creator, preserver, and governor of the world.

By the *name of God*, is often meant God himself; as PSAL. lxix. 30. *I will praise the name of God with a song.* i. e. *I will praise God.* So DAN. ii. 20. *Blessed be the name of God for ever and ever.* In this sense of the expression, *Hallowing the name of God*, signifies worshipping the true God, in opposition to idols.

2. *The name of God* sometimes signifies his perfections of power, wisdom and goodness. *The name of the God of Jacob defend thee.* PSAL. xx. 21. i. e. *The power of God.* *They that know thy name* (that is, thy truth and goodness, and other perfections) *will put their trust in thee.* PSAL. ix. 10.

3. *The name of God*, sometimes signifies his authority. *I am come, says our Saviour, in my father's name,* i. e. with his commission and authority, JOHN v. 43.

4. *The*

4. *The name of God*, is sometimes literally understood, to signify men's using his name, either seriously or profanely; as in the third command: *Thou shalt not take the name of the Lord thy God in vain.* And in this sense, *Hallowing God's name*, signifies avoiding perjury common swearing, cursing, and all profane use of the name of God.

“Thy kingdom come.”

The kingdom of God, means in its literal sense his supreme dominion or power; but this kingdom being always necessarily present, (Ps. cxlv. 13.) is not matter of prayer.

The expression therefore here means,

1. *God's moral government* of free and rational beings, or his reigning in the hearts and wills of all good men, by the grace and influence of his Holy Spirit. Hence the establishment of the gospel, or the prevalence of true religion, is called *the kingdom of God*, MATT. vi. 33. *Seek ye first the kingdom of God and his righteousness.*—This is that kingdom (says our Lord)—*which cometh not with observation*, (i. e. with outward shew or pomp to draw men's observation) *neither shall they say, Lo here, or Lo there, for behold, the kingdom of God is within you.* LUKE xvii. 20, 21. It ruleth or resides in the heart; which kingdom our Lord assures his disciples, whoever did not receive with the innocence of a little child, *he should in no wise enter therein.* LUKE xviii. 17, MARK x. 15. MATT. xxi. 23.—xiii. to the end.

2. *The kingdom of God* means his kingdom of glory and happiness to come; and this sense is plainly intended in this petition; and is always understood in the New Testament, where it is directly spoken of the *kingdom of grace*, or the *state* of true religion: The one being the beginning or preparation, the other the end and completion of the same state; goodness or holiness of life, being the beginning and preparation for happiness; and heaven being the perfection and consummation of goodness or happiness for ever.

“Thy will be done in earth, as it is in heaven.” Since men have liberty of will, or free choice, which makes them accountable for their actions, and capable of rewards and punishments, as they make a right or wrong use of their liberty;—God deals with them according to their nature, or the freedom of their choice; setting before them good and evil, life and death: He commands them to *pursue* the one, and to avoid the other; and affords them sufficient power, and the strongest motives or encouragements to make the right choice, but without any compulsion.

The more excellent the nature, and the more improved the virtue of any being is, the more does he delight in doing the will of God, and in imitating his perfections. Therefore we are taught here to pray, “that God’s will may be done in earth, as it is in heaven,” with the same readi-

ness and constancy as the angels do. Not that our obedience can be perfect as that of angels ; but we are to pray, and endeavour that our obedience may be entire according to our nature, as that of angels is to theirs. Such as are sincere in their discharge of an universal obedience, are, according to the gracious terms of the gospel covenant, notwithstanding many infirmities, esteemed righteous before God.

“ Give us this day our daily bread.” By this petition, we are taught to acknowledge the good providence of God ; *who giveth us rain from heaven, and fruitful seasons, filling our hearts with food and gladness*, ACTS xiv. 17. Our own care and labour is indeed necessary to procure us our daily bread ; since God has ordained that the earth shall not give her increase without man’s labour ; but still the fruit of our labour depends wholly upon the divine blessing.

As our Lord here directs us to pray for temporal blessings, the lawfulness of desiring them, can admit of no dispute ; only our desires after them must be subordinate to things of higher importance. *We must first seek the kingdom of God, and his righteousness, and then we may lawfully desire to have these earthly things also added unto us.* MATT. vi. 33.

The word “ Bread,” means our necessary food and support ; the whole being often expressed by a principal part. The mention of Bread only, implies

pies that we are not to pray for, or desire. superfluities, or the supplies of luxury, *to make a provision for the flesh, to fulfil the lusts thereof.* ROM. xiii. 14. *But having food and raiment, let us be therewith content.* 1 TIM. vi. 8.

The words "this day, and daily," are mentioned to remind us, that our life being short and uncertain; and having a better life in view, we ought not to extend our cares beyond a convenient provision for our selves and families; considering, *that sufficient unto the day is the evil thereof.* MATT. vi. 34. and that it need not be increased by an anxious care for the future.

"And forgive us our trespasses, as we forgive them that trespass against us."

The ground of our expecting forgiveness of our sins, is the mercy of God through Christ, and our sincere repentance: And likewise such a frame of mind as becomes penitent sinners; which is forgiveness of others, as God hath forgiven us: Which duty our Saviour lays so great a stress on, that he not only expresses it as a condition of our own forgiveness in this prayer, but repeats it again after the end of the prayer. MATT. vi. 14, 15. and enforces it elsewhere in a parable for that purpose. MATT. xviii. 23.—35.

Our obligation to forgive those that trespass against us, does not imply that we are to trust those that
continue

continue to do us wrong, so as to give them opportunity to wrong us more. But in matters of common offence between man and man, we are to *forgive even until seventy times seven*, (i. e. perpetually) *those that repent*, LUKE xvii. 4. And those that do not repent, but persist in injuring us, we are still to pray for, and be willing to do acts of charity and humanity to them; to desire their amendment, and seek for reconciliation. And when we find it necessary to do our selves right by law, we are to desire only the recovery of our undoubted right, and not vexation or needless damage to our adversary.

The reasonableness of this duty will appear upon many considerations. Men that are themselves of like passions with others, compassed with infirmities, and apt to be too soon and too often provoked, should be ready to forgive and be reconciled to others. It is desirable for the peace of our own minds, that we should not be under the lasting resentments of a revengeful spirit, but be peaceable and easy to be reconciled. But the greatest motive of all to forgiveness, is, that God requires it of us, as ever we expect forgiveness at his hands; that *we should forgive one another, even as God for Christ's sake hath forgiven us*, EPH. iv. 32.

“ And lead us not into temptation; But deliver us from evil.”

Temp.

Temptation signifies either barely trying a person, or perswading and seducing him into sin.

In the first sense of the word, it is a necessary condition of a state of probation, that there should be some tryal of men's virtue. In this sense *God tempted Abraham*. GEN. xxii. 1. HEB. xi. 17. He indeed certainly foreknows how men would act without any trial; but they are tried in order to be approved, and made manifest to the world; and may be improved, confirmed and fitted for the state of heaven. *The trying of your faith worketh patience, and patience experience, and experience hope*. JAM. i. 3. ROM. v. 4. For this reason we are exhorted, *not to think it strange concerning the fiery trial, (sharp afflictions and persecutions)* 1 PET. iv. 12. but are even to *count it all joy when we fall into divers temptations*. JAM. i. 13. And, *Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life*, JAM. i. 12. However, though the scripture speaks in this manner of rejoicing in temptations, we are to observe that it speaks of them as being experienced and in good measure overcome. For otherwise, as to unexperienced and dangerous temptations, which are likely to be too hard for us, we are instructed to *watch and pray, lest we enter into temptation*. MARK xiv. 38.

Our Lord directed his disciples, *when they were persecuted in one city to flee into another*. MATT. x.

23. They that neglect to do the like, when they lawfully may, and can do it, lead themselves into temptation, without a call from God, or promise of his assistance: For where his providence calls men to a trial, they may reasonably hope for his aid; but the presumptuous have no ground to expect it, as they throw themselves needlessly upon danger.

2. As temptation signifies *persuading or seducing into sin*, in this sense God tempteth no man: But every one is tempted, when he is drawn away of his own lust and enticed. JAM. i. 13, 14. But since nothing cometh to pass without God's permission, or by the use or abuse of the powers he gave his creatures: Therefore in some sense, or a figurative (or less exact and proper) manner of speaking, the cause of every thing is ascribed to God. Thus he is said, *to harden Pharaoh's heart*, Exod vii. 13. *To harden the nations that they might come against Israel in battle that he might destroy them utterly.* Jos. xi. 20. In these and other places to the same purpose, we are not to understand that God actually and sufficiently hardens men; but only that he suffers them to be hardened or deceived, or withdraws the influence of his grace. The meaning of the petition, "Lead us not into temptation," in this sense of the word, is this: That God would not give us up to the power of temptation; but by his merciful providence, either *keep us from the hour of temptation*, (Prov. iii. 10.) or deliver us out of it, 2 PET. ii. 9. "But deliver us from evil;"
either

either from the evil one, (the devil) from his influence and power; or from the evil of sin and misery. From the evil of misery or calamity, we are to pray only in *general terms*, that God would please to deliver us. The particulars are to be left to him, *who only knoweth what is good for us in this life*, whether riches or poverty, prosperity or adversity. With regard to these therefore we are to pray with *submission* to the divine will, that God in his infinite wisdom and goodness, would allot us such a state in this world, as he sees best for us, with respect to securing our eternal interest; *administering to his own glory, as is implied by*

The conclusion, "For thine is the kingdom, the power and the glory, for ever and ever. Amen."

In this conclusion, we acknowledge the supreme dominion, power and glory of God, which is from *everlasting to everlasting*. Thine, O Lord, (saith David) is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in heaven and in the earth, is thine; thine is the kingdom,—and thou art exalted as head above all. 1 CHRON. XXIX, 11.

We are taught by this conclusion, or doxology, that praise and thanksgiving, as well as prayer, is a duty to God. We are to acknowledge with thankfulness, that all good things are from him, and we are to use them to his glory, in doing good according to our power.

This

This form of giving glory to God, is not barely a conclusion of the whole prayer, but is a ground, or reason for every petition: We pray to him for whatever is good, *because His is the kingdom, and the power of bestowing it; and the glory of whatever good there is, for ever and ever.* Because *His is the kingdom*, his kingdom ruleth over all, (PSAL. ciii. 19.) or he is the great governor of the universe; therefore he ought to be applied to by his creatures; *His is the power*; his power is infinite; therefore he can satisfy all our requests; *His is the glory*; to him alone belongeth supreme glory and honour, who alone is supreme; therefore to him only ought we to make our addresses, prayers, or religious invocation; and to refer or ~~design~~ all we do, to his glory, PSAL. xcvi. 7, 8, 9. 1 Cor. x. 31. The kingdom and the power and the glory is His, for ever and ever in a supereminent sense, in a sense in which they can belong to none other; originally and ultimately, from *everlasting to everlasting*. PSAL. xc. 2. 1 PET. v. 11. Others have kingdoms, power and glory, but finite, limited and dependant, derived from him, who is the fountain and original of all dominion, power and glory.

The word "Amen," at the conclusion of this and all other prayers, is borrowed from the Hebrew language; and denotes our assent or approbation, with a desire of the accomplishment of our prayers.

Q "What desirest thou of God in this Prayer?"

H

A.

A. " I desire my Lord God, our heavenly father,
 " who is the giver of all goodness, to send his
 " grace unto me, and unto all people; that we
 " may worship him, serve him, and obey him as
 " we ought to do. And I pray unto God, that he
 " will send us all things that be needful, both for
 " our souls and bodies; And that he will be mer-
 " ciful unto us, and forgive us our sins: And that it
 " will please him to save and defend us in all dangers
 " ghostly and bodily: And that he will keep us from
 " all sin and wickedness; and from our ghostly
 " enemy, and from everlasting death. And this I
 " trust he will do of his mercy and goodness,
 " through our Lord Jesus Christ: And therefore I
 " say, Amen: So be it."

This being a kind of paraphrase, or explanation
 of the Lord's prayer, which was before explained,
 it will be needless to insist upon it.

PART V.

Of the SACRAMENTS.

Q. " How many Sacraments hath Christ ordained
 in this Church?"

A. " Two only, as generally necessary to Salva-
 tion: that is to say, Baptism, and the Sup-
 per of the Lord.

BAPTISM and the *Lord's Supper*, are the
 only sacraments ordained by Christ. By the
 first we are admitted into his church: By the latter
 we

we live in communion with Christ the head, and with all the members of his spiritual body.

These two sacraments are here said to be "necessary to salvation." For our Lord has affirmed, that *except a man be born of water and of the spirit, he cannot enter the kingdom of God.* JOHN iii. 5. And of the other sacrament his command to his disciples is, *do this in remembrance of me.* LUKE xxii. 19. Yet it is added, "Generally necessary to salvation;" To shew that the necessity is not such as to admit of no exception. Infants dying without Baptism cannot be thought by any reasonable person to suffer in another world, for a neglect which could not be their own; and the scripture affords an example of a Christian convert who was certainly saved, though he died unbaptised; the penitent malefactor, who was crucified. LUKE xxiii. 43.

As to the Lord's supper, though we should not condemn those who abstain from it through fear, and tenderness of conscience, as we have reason to do those who slight or disregard it; yet since the command of Christ is universal, it becomes all Christians to remove as soon as possible, the ground of their scruples, and to comply with their Lord's command. But we must remember always, that this sacrament can be of no benefit to any man who continues in the practice of wilful sins, nor will it be accepted of God in lieu of a good life.

2. "What meanest thou by this word sacrament?"

A. "I mean, an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and as a pledge to assure us thereof."

In a sacrament there must be, *First*, "An outward and visible sign," as *water* in Baptism; and *bread and wine* in the Lord's supper. *Secondly*, A ground to expect "an inward and spiritual grace," answering to the intent of the outward sign: Hereby, a sacrament is distinguished from such *rites and ceremonies*, as are significant of our duty, but have no promise of any certain blessing to follow the use of them. ~~Of this kind is the sign of the Cross in Baptism; which is never called a sacrament, but only a memorial of our duty, a ceremony to remind us of our profession as followers of a crucified Saviour;~~ wherefore it is added, that in a sacrament the outward sign must be such as is

(a) "ordained by Christ himself." Outward signs have not of themselves any *natural* and *necessary* connection with inward or spiritual advantages; but the benefit must be added to the outward signs by the sole power and blessing of God. Baptism, even in the nature of the thing itself, would be a proper *emblem* or *memorial* of our obligation to inward purity; but it is only by virtue of the command, and

(a) *what becomes of the sign of promise the Cross, then?*

promise of God, that it is effectual to our regeneration, or newness of life.

It follows, that a sacrament is "a means whereby we receive grace, and is a pledge to assure us thereof." The outward signs are means whereby we receive the inward benefit: Not in the way of natural efficiency or cause, (as if the effect of course followed the use of the means) but in the way of moral qualification. There is no superstition more destructive of true religion, than imagining that in a sacrament, the inward and spiritual benefit is in course connected with the outward performance. The spiritual benefit by the appointment and blessing of God, follows the use of the outward sign; not to every one that partakes, but to those only that *worthily* partake of the outward sign. Baptism if it be only a meer washing or sprinkling with water, and be not followed with a virtuous life, is of no benefit at all. Likewise, whoever receives bread and wine at the Lord's table, if at the same time he discerns not the Lord's body, as the apostle speaks, (1 Cor. xi. 29.) that is, if he be a profane and vicious person, not seriously considering the design of that sacred institution, not discerning or putting a difference between sacramental bread and wine, (in commemoration of our Lord's body, which was a sacrifice for sin) and a common meal, but behaves equally profane at both; the means of grace, the bread and wine,

(a) The Scripture affords many instances of the visible descent & blessings of the Holy Spirit, before baptism.

are received by that person, not to his benefit, but to his hurt and condemnation.

Q. "How many parts are there in a sacrament?"

A. "Two: The outward visible sign, and the inward spiritual grace."

Q. "What is the outward visible sign, or form in Baptism?"

A. "Water, wherein the person is baptised; in the name of the Father, and of the Son, and of the Holy Ghost?"

Q. "What is the inward and spiritual grace?"

A. "A death unto sin, and a new birth unto righteousness: For being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

Q. "What is required of persons to be baptized?"

A. "Repentance whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that sacrament."

In the sacrament of Baptism, there is *1st*, The matter, which is "Water, wherein the person is baptised." Water is a natural emblem or signification of purity and cleanness; aptly reminding us, that as our bodies are made clean by the washing of water, so

so our souls must be purified by the *Blood of Christ*, that is by the application of his *meritorious suffering*, in the forgiveness of *past sins*, ROM. iii. 25. and in the answer of a good conscience towards God, for the future. 1 PET. iii. 21.

2. The form in which we are baptized is in the name of the Father, and of the Son, and of the Holy Ghost. This form is of our Lord's appointment, MATT. xxviii. 19. Herein we profess our faith in God the *Father* and *Creator* of all things; in Jesus Christ his *Son* our *Redeemer*; in the Holy Ghost, our *Sanctifier* and *Preserver*.

The "inward and spiritual grace" signified by the "outward visible sign" in Baptism, is "a death unto sin, and a new birth unto righteousness." *We are buried with Christ by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* ROM. vi. 4.

In the primitive and after times the manner of baptizing was by dipping the whole body into water: and this manner of baptizing is plainly meant by St. Paul, when he says, *We are buried with Christ by baptism into* [a conformity or resemblance to his] *death.* We are buried or plunged into water, as his body was buried in the earth; this being a significant emblem or figure of the dying and rising again referred to by St. Paul in the forementioned similitude. But in whatever manner the ceremony be performed, whether

whether by dipping or sprinkling, the moral obligation is the same. *For the baptism which saves us, is not the putting away the filth of the flesh, but the answer of a good conscience towards God.* 1 PET. iii. 21.

The reason given for the institution of Baptism is as follows: "For being by nature born in sin, and the children of wrath, we are hereby made the children of grace." The expressions, "Born in sin," and "children of wrath," are in this place obscure; the last of which expressions is used by St. Paul (not of infants) but of idolatrous and wicked men, who, before their conversion to Christianity, had their conversation in the lusts of the flesh; fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath. *EPHES. ii. 3.* "By nature," that is, in their natural state, before grace or conversion; or by habit and customary practice, as the word *nature* sometimes means. All that can be affirmed of infants is this, that, though they are innocent, and therefore cannot be objects of wrath, yet having no merit, nor passed through any trial, they can have no claim to happiness, or the kingdom of heaven, which, being the free gift of God in Christ, he may justly bestow upon such conditions as he sees fit.

We are made "children of grace" by Baptism, as we are then received into covenant with God, by his appointment, and made heirs of the kingdom of heaven.

But

But in order to become actual partakers of this happiness, there are necessary conditions or qualifications on our part, which are, "repentance and faith;" "repentance whereby we forsake sin, and faith whereby we stedfastly believe the promises of God made to us in this sacrament." *Repent and be baptised*, said St. Peter to the Jews. Acts ii. 38. And, *if thou believest with all thine heart, thou mayest be baptised*, said Philip to the eunuch. Acts viii. 37.

But if repentance and faith are necessary conditions for Baptism, it may well be asked,

Q. "Why then are infants baptized, when by reason of their tender age, they cannot perform" these "conditions?"

A. "Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform."

Infants cannot indeed *repent* and *believe*, but because they are innocent, they may be admitted into the church by baptism: *For of such, (says our Lord) is the kingdom of heaven.* MATT. xix. 14. They may also be received into covenant by Baptism, as well as the Jews were by *circumcision*. And a promise of *faith* and *repentance* may be made for them by sureties; "which promise, when they come to age, they are bound to take upon themselves;" for it would have been their duty to perform

form these conditions of faith and repentance, though no promise had ever been made in their name. *Then it is superfluous. "Then shall not ~~do~~ there be."*

That they who have been baptized in their infancy, may the more solemnly take upon themselves the baptismal vow, the rite of *Confirmation* is appointed. But whether they be confirmed or not, all who make profession of Christianity, are by that profession, obliged to perform the conditions undertaken for them at Baptism; otherwise their profession would avail them nothing.

Q. "Why was the sacrament of the Lord's supper ordained?"

A. "For the continual remembrance of the sacrifice of Christ's death, and of the benefits which we receive thereby."

In the account here given of the nature and design of this sacrament, it is first supposed that Christ died for the sins of men: And that this sacrament was instituted for the continual remembrance of his death. The method of God's shewing mercy to penitent sinners, is by the death of his son. *God so loved the world, that he gave his only begotten son, &c. JOHN iii. 16.*

The death of Christ is here called "a Sacrifice:" His voluntary offering of himself was highly acceptable to God, and effectual to procure pardon of sin to all true penitents.

God

God by his supreme authority, might for ought we can *certainly* know, have pardoned sin without the offering of Christ ; but we could not have been assured that he would not have punished it. His accepting the sacrifice of Christ, is a security to us that he will grant to sinners the benefit of repentance unto life, ACTS xi. 18. And this method of saving sinners through the redemption or sacrifice of Christ, is the highest vindication imaginable of the divine laws, and at the same time the most glorious manifestation of the goodness and mercy of God. It is a vindication of his laws, in that he would not permit sin to go without some testimony of his displeasure, though in the person of his beloved son, who endured the severest sufferings on account of sin, *himself being without sin* : And it is an illustrious and wonderful instance of his mercy to sinners, in permitting his blessed son to suffer, upon the Cross, a painful and ignominious death, rather than not make the pardon of sin consistent with his holy laws, and give sinners assurance of their repentance being accepted to life eternal.

The sacrament of the Lord's supper is here declared to be a "*remembrance*" or commemoration of the sacrifice of Christ's death ; and not a *repetition* of the sacrifice itself, as the church of Rome teaches. The apostle to the *Hebrews* affirms, that *once in the end of the world*, (in the last age of the world) *hath Christ appeared to put away sin by the sacrifice of himself*, (HEB. ix. 26.) and that *having*
been

*been once offer'd to bear the sins of many. ver. 28.—
there is now no more offering for sin. ch. x. 18.*

This commemoration of the sacrifice of Christ's death, is here said to be " continual ;" that is, its not an institution for a certain time only, but perpetual, to the end of the world. And this sacrament ought to be celebrated not once only in the year, as the Jewish passover, but much more frequently, to preserve in our minds a constant and lively sense of Christ our Saviour. *As oft as ye eat this bread, and drink this cup, ye do shew forth the Lord's death until he come. 1. COR. xi. 26.*

Q. " What is the outward part or sign of the
" Lord's supper ?

A. " Bread and wine, which the Lord hath
" commanded to be received."

The breaking of bread is to remind us of our Lord's body being broken or wounded upon the Cross, and pouring out wine is to represent the shedding of his blood. This is a rite significant in its self, and not liable to a superstitious abuse. Men have been apt to think that pictures and images would be much more lively and significant memorials of our Lord and his sufferings, and proper to raise constant devotion. But experience has shewn, that such kind of memorials have been very liable to abuse ; and that instead of promoting true devotion, they have occasioned gross superstition,
/ and

and idolatry. Our Lord, to prevent this evil, has appointed such signs or memorials, as might not easily be liable to so great an abuse. And though the church of Rome has indeed perverted these to an absurd and idolatrous usage, yet this their abuse is so much the more notorious, and more easily avoided.

We are to observe that the *outward part* or sign in the Lord's supper is *both bread and wine*. The Papists therefore have no warrant to administer bread alone. For our Lord gave to his disciples both bread and wine, and commanded them to continue so to do in remembrance of him. LUKE xxii. 19, 20. 1 COR. xi. 24, 25. And the *cup of blessing* is mentioned by St. Paul, as received by the whole church or society of Christians then assembled, as well as the bread. The *cup of blessing*, which we bless, is it not the communion (or joint partaking) of the blood of Christ? The *bread* which we break, is it not the communion of the body of Christ? 1 COR. x. 16. If it be argued that Christ gave the cup to priests only, because all his apostles were such, it will follow by the same reason that he gave the bread also to priests only, and then both kinds must be withdrawn from the people with the same reason as one.

2. "What is the inward part or thing signified?"

I

A. "The

A. ~~"The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's supper."~~

The expression, "verily and indeed taken," which has been thought to favour the doctrine of transubstantiation (or a change of the bread and wine by consecration, into the real substance of Christ's body and blood) is founded upon our Saviour's words at his institution of this sacrament, saying when W he took bread—*This is my body* : And when he took the cup—*This is my blood*. MATT. XXVI. 26, 27, 28. These words, by a very easy and natural construction, signify no more than this bread is the memorial of my body : This cup [of wine] the memorial of my blood. The body and blood of Christ "are verily and indeed taken and received by the faithful in the Lord's supper" no otherwise than as persons baptized, do verily and indeed *die and are buried with Christ*. ROM. VI. 4. No man understands this expression of St Paul literally ; and there is no reason to understand the other so.

2. "What are the benefits whereof we are partakers thereby?"

A. "The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine."

By a frequent and serious partaking of the Lord's supper, "our souls are strengthened and refreshed :"

ed: That is, our faith is confirmed by meditating upon him who is *the propitiation for our sins*. In JOHN ii. 2. Our hope is strengthened and increased by commemorating the love of God in Christ, and applying to our selves these memorials of the divine goodness to sinners; our love and charity, which is the *end of the commandment*, (1 TIM. ii. 5.) and the perfection of the Christian life, is enlarged by this communion of Christians, in the joint remembrance of our Lord, who so loved us, as to give his life a ransom for sin. And by thus worthily partaking in this holy ordinance, we are entitled to the divine assistance, in the sincere performance of our duty: And notwithstanding numerous infirmities, obtain the comfort of God's acceptance, for the sake and through the merits of **CHRIST**.

Q. What is required of them who come to the Lord's supper?

A. "To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life: Have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and be in charity with all men."

The first thing required is, that they "repent truly of their former sins" be truly sensible of their folly and guilt: earnestly desiring pardon of God, and forgiveness also of men, if they have injured

jured them, making them satisfaction for the wrongs
 they have done them, to the utmost of their power ;
 resolving never to return to the practice of their
 former vices. (2.) "Stedfastly purposing to lead
 a new life," is the practice of all that is good ;
 otherwise their sorrow for what is past will not
 avail them. They must have (3.) "a lively faith in
 God's mercy through Christ." The hope of
 sinners is founded upon God's mercy through the
 redemption of Christ : And the holy sacrament is a
 commemoration of Christ's sealing to us that mercy
 by his death. In order therefore to communicate
 worthily, men must firmly believe the mercy of God
 in Christ, and perform those conditions of faith
 and repentance, without which they cannot partake
 of that mercy.

They must have (4) "a thankful remembrance
 of Christ's death." They must be very thankful
 to God who sent his son to be the Saviour of the
 world ; they must very thankfully acknowledge the
 love of Christ, who freely submitted to death for
 our sakes. GAL. II. 20.

We must (5) in order to communicate worthily,
 "be in charity with all men." So our Saviour
 requires, MATT. V. 23. If thou bring thy gift to
 the altar, and there rememberest that thy brother
 hath ought against thee, leave there thy gift before
 the altar, and go thy way, first be reconciled to thy
 brother, and then come and offer thy gift. It is
 highly reasonable we should forgive each other our
 hundred

hundred pence : (MATT. xviii. 28.) That is, few or small provocations, at that time especially when we are commemorating God's mercy to us in forgiving us *ten thousand talents*, great and numerous provocations. MATT. xviii. 24.

Lastly, It is requisite that men often examine themselves concerning the fore-mentioned particulars. Without examination, or a serious review of our lives, we cannot understand the true state of our souls, to repent worthily, or to have peace with God ; and cannot be so fit to partake in this solemn act of religion. To such as lead an habitual good life, no formal or particular examination seems to be necessary, but they are always in a general preparation. To such as continue in the practice of any sin, no examination will be sufficient to give them favour with God, till they reform their lives.

As no certain rules about examination can be given as will suit all persons and cases, men are to be guided in this matter by their own prudence, according to their particular circumstances, and the conduct of their past lives, of which they alone can make the truest judgment. They are always to remember that the end of examination, is reformation or amendment of life ; and if this end be truly attained, the frequency of examination, and the times and manner of it need no particular directions.

OF CONFIRMATION.

THE design of the order of Confirmation is, That they who were baptized in their infancy should, when they come to years of discretion, "renew the solemn vow and promise which was made in their names at their Baptism, ratifying and confirming the same in their own persons, and acknowledging themselves bound to believe and do all those things which their godfathers and godmothers undertook for them: Which promise every one making for himself, the bishop after this, lays his hand upon each of them, and blesses them in these words: "Defend, O Lord, this thy servant with thy heavenly grace that he may continue thine forever, and daily increase in thy holy spirit more and more until he come to thine everlasting kingdom."

Here are two things to be considered;

First, The engagement which every one takes upon himself to believe and to do what his godfathers and godmothers promised for him.

Secondly, The act of the bishop in laying on of hands, and praying that God would give him the grace of his holy spirit to enable him to perform this engagement.

First,

First, As to the engagement or confirming the promise made in our name at Baptism; we must observe that the church requires this of every one as a qualification for coming to the holy communion.

The things promised in our name at Baptism we are under a natural obligation to perform, though no promise had been made for us.

To *believe* what God has revealed, and to *do* what he has *commanded*, are reasonable duties, which would oblige every person though he were not baptized.

But that we actually assent to the covenant made in our name at Baptism, the church cannot be so well satisfied as by some publick act of our own, declaring that assent, and this we do at Confirmation.

Now the sacrament of the Lord's supper being an ordinance of Christ, and which none but his followers have any concern with; it should be administered to those only whose faith in Christ, and desire to obey his laws, have been signified by a solemn publick declaration. It may be said that a person's coming constantly to the church, and joining in prayer, is a sufficient proof of his assent to the baptismal covenant. But as young persons go to church not always by their own deliberate choice, this sort of evidence has not that weight and significance, that a direct engagement has, which is solemnly entered into before the bishop. It is true, they

they may go to Confirmation as well as to church, by authority of their parents, more than by serious and deliberate choice; and this is plainly, too often the case. But this abuse is no objection against the thing itself; and that which is required to be done but once, and with more special marks of solemnity, is apt to make a greater impression.

It is plain from what has been said, that no persons should receive Confirmation, but such as are able to give a reasonable account of their faith, and have well considered what it is they take upon themselves. For since at this ordinance every one undertakes to fulfil what was promised by others in his name, it is highly improper to bring such to be Confirmed as are not duly instructed in the nature of the baptismal vow; or for want of years have not sufficient understanding in their duty, and so cannot with any propriety enter into any such engagement. The reason why all are required to take in their own persons the baptismal vow, is because when they are baptised (being infants) they could undertake nothing for themselves. If they know little or nothing of this vow, when they come to be Confirmed (which is often the case) they cannot reasonably take it upon themselves.

The ratification or fulfilling of the vow at Baptism, being a point of the highest moment: it is hoped that this may dispose those who are particularly concerned, to a serious consideration of it: as parents, guardians, masters of families, and surer-ties.

ties. These last indeed, from too common a practice, seem to think their business at an end immediately after Baptism, though they undertake a charge which obliges them 'till the child is Confirmed, at which time the promise made in *his* name is taken upon *himself*. It is supposed, indeed, that parents, who are under a natural obligation to train up their children to religion, will supply all defects on the sureties part. But this at least, upon every supposition, will be always the duty of sureties, that they be well assured that the religious care of those for whom they have solemnly engaged, be fully discharged, by the parents or others in trust for the m. Otherwise, in case of the death of parents, or want of careful guardians; or if either parents or guardians are notoriously negligent of their trust, in these cases the care of children with respect to the religious part of education, lies upon the sureties, for which they have engaged by a solemn vow, and for neglect of which they will be accountable.

The second thing to be considered is, the act of the bishop, in laying on of hands, and praying for the aid of God's holy spirit.

It seemed good to the divine wisdom to confer the power of dispensing the gifts of the Holy Ghost to the apostles in particular, the supreme order of the ministry. The Samaritans were baptised by Philip the deacon; but they received not the Holy Ghost.

Ghost till the apostles *laid their hands on them, and prayed that they might receive it.** ACTS i. 8, 15, 17. Hence it may be inferred, that the gifts or graces of the Holy Ghost may, by God's appointment, depend upon the administration of men dedicated to that peculiar office. You may ask, Can not every Christian pray for himself, or one pray for another to as effectual purpose as a priest or bishop? But this question might as well have been asked in the instance of the *Samaritans*. Could not *Philip* confer the Holy Ghost as well as the apostles? The answer is, God thought fit to make the gifts of the Holy Ghost dependent on the prayers of the apostles. Our Saviour indeed tells us, that God will give the Holy Spirit to them that ask him (in prayer) LUKE xi. 13. But this may well be understood, not exclusive of, but in conjunction with the prayers of those who have it in special trust, as a part of their office, to pray for and bless the people.

The prayer of a bishop may prevail with God in consequence of his promise declared in general to his ministers; that he will accept their prayers on the people's behalf.

But we must remember always that promises of this sort are not *absolute* but *conditional*; that is, God does not make the offer of his grace to be consequent of *course* upon the use of any means whatever; unless we our selves by seriously coming to

* See Dr. Stebbing's Sermon upon Confirmation.

his

his ordinances, and resolving stedfastly to lead a religious life, are daily qualified to receive it.



A PRAYER.

A Lmighty God, who art of purer eyes than to behold iniquity, and yet has mercy in reserve for all that repent and reform their selves; accept the prayers of thy servant, acknowledging my offences in thought, word, and deed. Pardon all all my past transgressions, which thou hast promised in thy son Jesus Christ, upon this condition, that I sincerely forsake and amend them. Grant me therefore grace to reform whatever has been evil in my life; and to make reparation to the utmost of my power for any injuries I may have done to others, by my practice, example or enticement: Remembering always that I must give an account of my actions at the judgment seat of Christ; and that no unreformed sinner can enter into the Kingdom of Heaven. Keep me by thy good providence from the power of temptation, from the corruptions of a sinful world, and from the influence or example of the wicked; and grant that I may make thy laws the rule of all my actions, and discharge my duty faithfully in whatever station I am placed. May I be ever mindful that nothing is hid from thy all-seeing eye, but that all my thoughts and intentions are open to thy knowledge.

Eternal

Extend thy mercy to all mankind; enlighten all that are in ignorance and error with the knowledge of thy truth, and convert the wicked to the practice of thy laws. Thou hast shewn in thy word, the holy scriptures; and by the light of reason and conscience, what actions, or temper of mind, are utterly inconsistent with thy favour, and all just hopes of eternal happiness. [Neither liars, nor deceivers, unjust and covetous persons, extortioners, adulterers, (habitual) drunkards, slanderers; the uncharitable, unmerciful, or cruel—shall any of them inherit the kingdom of God.] *

Bless O Lord, this kingdom in particular: May thy grace be shed abroad in the hearts of thy people that profess thy true religion.

Look down upon all the children of affliction, support them with thy comforts, and in thy due time grant them a happy deliverance.

Bestow thy blessings spiritual and temporal upon my friends; pardon all that have done or wished me any evil, by giving them a new heart, and renewing a right spirit within them.

I give thee unfeigned praise for every instance of thy mercy and goodness to me: But above all, for that great and marvellous instance, the redemption of my soul by thy blessed son.

* See Galat. v. 19. 1 Cor. vi. 9. Rev. xxi. 8.

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